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WOMAN'S WORK FOR WOMAN.

VOL. XI. FEBRUARY, 1896. NO. 2.

SUBSCRIPTIONS to this magazine have been lost in some instances recently, our mail having been tampered with. For this we are more sorry than we can express, but the mischief has been traced and ended, and no loss, beyond delay, will fall upon our subscribers if they kindly let us know that they are not receiving magazines which they have paid for. To those who have already promptly informed us, we are very grateful, as well as for their courteous forbearance in the case.

THE singularly serene and beautiful life of Mrs. Samuel Jessup, "Aunt Annie" of the Syria Mission, closed without pain or conscious pang of parting. On the day of her departure she had been "bright and active and cheerful as usual." "A large circle of Syrian friends weep with us," writes Mrs. Eddy.

Too late for mention in the regular column, we learn that on Sunday, January 5, Dr. Hugh Brown peacefully closed his earthly life in clear hope of the life to come. There was great rejoicing in the Korea Mission in the autumn of 1891, at the prospect of such a strong medical reinforcement as Dr. Brown and his wife, Dr. Fanny Hurd Brown, but in less than three years they were forced to come home. Dr. Brown died at Dansville, N. Y. Besides his bereaved wife and two children, he leaves a sister—Dr. Mary Brown of Wei Hien, China.

HONOR to the Armenian school girls at Harpoot, Turkey, who, during those days of fear and danger, were "all brave and quiet" and comforted one another in the Scriptures, each having saved her own Bible from the flames though they saved nothing else. Every boarding pupil was sheltered with the missionaries, but the Kurds carried off two day scholars. Their sufferings and example will come home peculiarly to Armenian girls of our schools in Persia. (See page 44).

FOURTEEN Protestant pastors and preachers have been slain in Harpoot field alone.

NOT less than fifty thousand persons slain in Asia Minor and four hundred thousand exposed to hunger and winter cold is the terrible indictment, in the midst of all the wealth and power of Christendom, in these closing years of the Nineteenth Century.

MANY Armenians have formally accepted Islam, some from fear of death others to save their families from a fate worse than death.

AMERICAN Red Cross agents intend proceeding to Turkey about February 1, visiting headquarters in London, Paris and Geneva on their way, so that they will have secured backing of the Red Cross in Europe when they present themselves to the Sultan, and it is not believable that he will obstruct their course, whatever the Turkish Legation in Washington may say.

"THERE are no divorce courts in Turkey," says Mr. Hopkinson Smith, boosting the Sultan, in one of his speeches. Really! There is not a Woman's Auxiliary in this country but could tell Mr. Smith why.

THE presence of American gunboats in the Levant has materially reduced panic, which was spreading in Syria. Still, Druzes of the Hauran are insubordinate and 25,000 Turkish troops are massed at Damascus.

DRUZES of the Mount Hermon region attacked Arabs and Circassians, with whom they have blood feuds. These retaliated, and, supported by Turkish regulars, dealt the Druzes a crushing blow in a battle fought November 30. While, heretofore, Druzes have always been allied with Moslems against Christians, they stood in this fight opposed to Moslems. Six Druze villages were looted and burned and the villagers scattered among the high valleys, having lost their flocks and stock of provisions for a year, as well as their homes. These Druzes have always been notorious highwaymen and cattle thieves.

CHURCHES in our mission were burned, in the Druze uprising, at Ain Kunyeh and Mej-

del es Shems, and in the latter place the pastor's house also. The Christian population did not suffer because they were Christians, but because the wild Arabs who had come down upon their Druze neighbors were too hungry for plunder to be restrained.

The Industrial Department for boys at Sidon, Syria, "has started with enthusiasm carpentering, tailoring, shoemaking and masonry, and they are already receiving numerous orders," is the report from Dr. Henry Jessup.

To the brethren at Mosul fell the task of telling the good old pastor that his son had been slain in the massacre at Diarbekir, his daughter-in-law carried off by Kurds, and the fate of the children was unknown. The old man stood up bravely under the blow, but the mother wept like Rachel.

Earthquake at "Ghoi," Persia, is announced in the daily press; it is feared at the Mission Rooms that when fuller reports arrive it will prove to be Khoi, a town with which we are familiar through missionary letters.

The Furrukhabad Mission has decided to establish a Home for Zenana Workers, to be placed in charge of Miss Fullerton and located at Jhansi. Miss Fullerton, who has just returned to India, has great advantages for such a responsible position, being of the second missionary generation, and having had ten years' experience as teacher with Mrs. Scott in Woodstock. She proposes to first spend some months in language study and observation of methods used at various centres for similar effort, and afterward to open the Jhansi campaign in a small way, in a hired house, and with a few workers who have been trained in India.

No, Miss Babbitt was not allowed to go to Yamaguchi. The West Japan Mission has to be economical in the disposition of its young ladies, for there are not enough to go around. She was stationed at Hiroshima, and, still, three vacancies are calling to the Church in America for the gift of as many trained and consecrated young daughters.

"Home to Comfort Incurables" is the name of the first Protestant leper asylum ever opened in Japan. It was started by that most humane society, the Edinburgh "Missson to Lepers," and is at Tokyo under supervision of Miss Youngman. She writes of receiving a Christian Japanese girl only seventeen years old, who was about to graduate from one of the colleges when leprosy developed. English ladies have opened a second leper Home at Kumamoto.

Paragraph 39, of the *Manual* of the Board of Foreign Missions, contains the following passage: "Each Mission has authority, should it so desire, to extend the right of voting on all questions to the women of the Mission." Acting in accordance therewith, the Furrukhabad Mission, in Annual Meeting last November, extended such an invitation, full and cordial. The West Japan Mission, in Annual Meeting, extended the invitation *for that occasion only.*

Central China Mission, in Annual Meeting last September, unanimously agreed that "Women members are entitled to the same voting privileges as men." One present writes of the "spiritual help" their meeting was; "a time of blessing felt even during business sessions, sweetening us and making us more ready to give in and give up."

At Swatow, where I took accounts from forty women, each answering for herself alone, I found that the forty had, among them, destroyed seventy-eight of their daughters. The heathen women seldom allow more than two of their girls to live!—*English Missionary of Swatow.*

Number one of *The Chinese Review*, a little four-page bi-monthly from 911 Stockton St., San Francisco (ten cents a year), has made us a welcome call. It tells us that twenty-eight Chinese children, natives of California, sang "Columbia, gem of the Ocean," at public exercises of the Presbyterian Mission Schools, and the "Society of Charitable Intentions" in Miss Wisner's school sent ten dollars to the Board of Foreign Missions. Long life to the *Review!*

In a recent number of *Woman's Work in the Far East*, Mrs. Abbey, of Nanking, mentions a night school planned and carried on by two Christian brothers, at their country farm house, in the interest of their family and neighbors. She heard the women repeating their characters in the approved sing-song. The Mission presented the school with a good light.

Laos Proverbs.—If you rise early in the morning you will get a good wife and eat white rice.

If you want to buy an elephant observe whether it has a fine tail; if you want to choose a good wife look at her mother!

OUR MISSIONARIES IN CHINA,

AND POST OFFICE ADDRESSES.

Letters should be directed *American Presbyterian Mission* (such a city), *China*. Those for Ichowfu and Chiningchow should be sent to *Mission Press, Shanghai;* all others for Shantung Province, *via Chefoo*.

Mrs. Andrew Beattie,	Canton.	Miss Emma Silver.	Shanghai.	Mrs. W. F. Seymour,	Tungchow.
Dr. Ruth C. Bliss,	"	Mrs. Justus Doolittle,	Hangchow.	Miss Mary A. Snodgrass,	"
Miss E. M. Butler,	"	Mrs. J. C. Garritt,	"	Mrs. Paul D. Bergen,	Chefoo.
Dr. Mary H. Fulton,	"	Mrs. E. L. Mattox,	"	Mrs. Hunter Corbett,	"
Mrs. J. G. Kerr.	"	Mrs. W. N. Crozier,	Soochow.	Mrs. Geo. Cornwell,	"
Miss Harriet Lewis,	"	Mrs. J. N. Hayes,	"	Mrs. J. L. Nevius,	"
Dr. Mary W. Niles,	"	Mrs. R. E. Abbey,	Nanking.	Mrs. J. L. Davies.	Chinanfu.
Miss Harriet Noyes,	"	Miss Ellen E. Dresser,	"	Mrs. W. B. Hamilton,	"
Mrs. Henry V. Noyes (Fa Ti),	"	Mrs. W. J. Drummond,	"	Mrs. J. B. Neal,	"
Mrs. J. M. Swan,	"	Miss Mary Lattimore,	"	Mrs. V. F. Partch,	"
Dr. Eleanor Chesnut, Lienchow,	"	Mrs. Chas. Leaman,	"	Dr. Sarah A. Poindexter,	"
Miss Louise Johnston, "	Macao.	Miss Effie Murray,	"	Miss Emma F. Boughton.	Wei Hien.
Mrs. Wm. H. Lingle, "	Canton.	*Mrs. Robert Coltman,	Peking.	Dr. Mary E. Brown,	"
Mrs. E. C. Machle, "	"	Mrs. A. M. Cunningham,	"	Mrs. M. M. Crossette,	"
Mrs. C. W. Swan, M.D. (Kang Hau),	"	Mrs. Courtenay H. Fenn,	"	Mrs. W. R. Faries,	"
Mrs. E. W. Thwing,	"	*Mrs. Chas. O Gill,	"	Mrs. John A Fitch,	"
Miss Edwina Cunningham,	Ningpo.	Dr. Eliza E. Leonard,	"	Mrs. Robt. Mateer, M.D.,	"
Miss Annie R. Morton,	"	Miss Jeannette McKillican,	"	Miss Fanny E. Wight,	"
Miss L. M. M. Rollestone,	"	Mrs. J. L. Whiting,	"	Mrs. Wm. P. Chalfant,	Ichowfu.
Mrs. J. E. Shoemaker,	"	Mrs. B. C. Atterbury,	Paotingfu.	Mrs. W. O. Elterich,	"
Mrs. J. N. B. Smith,	"	*Mrs. Reuben Lowrie,	"	Mrs. C. F. Johnson,	"
Miss Mary E. Cogdal,	Shanghai.	Mrs. J. A. Miller,	"	Mrs. C. A Killie,	"
Mrs. Geo. F. Fitch,	"	*Mrs. F. E. Simcox,	"	Dr. Anna Larsen,	"
Miss Elfrida Lindholm,	"	Mrs. W. M. Hayes,	Tungchow.	Dr. Henrietta B. Donaldson,	Chiningchow
*Mrs. Gilbert McIntosh,	"	Mrs. J. P. Irwin,	"	Dr. Mary J. Hill,	"
*Mrs. Geo. E. Partch,	"	Mrs. C. W. Mateer,	"	Mrs. J. H. Laughlin,	"
Miss Mary A. Posey, (See "Arrivals")	"	Mrs. Chas. R. Mills,	"	Mrs. J. L. Van Schoick,	"
Mrs. John A. Silsby,	"	Miss R. Y. Miller,	"		

In this country: Miss Anderson, Crawford's Corners, Pa.; Mrs. Jos. Pailie, M.D., San Alito, Cal.; Mrs. John Butler, Tacoma, Wash.; Mrs. Frank Chalfant, 123 Meadow St., Pittsburgh, Pa.; Mrs. Farnham, Newton Centre, Mass.; Mrs. A. A. Fulton, 1444 Twenty-fourth St., Ogden, Utah; Mrs. B. C. Henry, Wallingford, Pa.; *Mrs. T. W. Houston, Garnett, Kas.; Mrs. J. H. Judson, Windsor, Conn.; Mrs. Mary Lane, Jonesville, Mich.; *Mrs. Wm. Lane, Bardsdale, Cal.; Mrs. Leyenberger, Wooster, O.; Mrs. Lyon, Wooster, Ohio; Miss Grace Newton, South Orange, N. J.; *Mrs. John Wherry, Westfield, N. J.

*These ladies are not formally connected with the Woman's Societies.

CHINESE WOMEN, HEATHEN AND CHRISTIAN.

IF it is true that people estimate us according as we estimate ourselves, Chinese women stand a poor chance. I remember an incident told by Dr. Sheffield, who had been distributing famine relief in the country districts in Chihli Province. At one house he asked the old grandmother how many children there were. Hoping to conceal the real number, so that she might get more food, she replied, "I am a *woman*—how could I know enough to answer the question?" From childhood up, they are told that they are stupid and there is no use of their trying to learn, so they settle into the belief that they are "only women" and not worth bothering with. Their utter lack of ambition is a great obstacle to progress. The relative position of boys and girls is shown by the common question when a child is born, "Is it a pupil or a slave?" Another striking fact, showing the general opinion of women, is that an immense number of the written characters having a bad meaning are built up in various ways from the character which signifies woman. To mention a few: envy, intriguing, boasting, brawling, inordinate, disobliging, gamble. The word for pained (grieved) is made up of two characters, one meaning wife, the other heart. Significant indeed!

No matter how poor or ignorant of Christian teaching a woman in America may be, she, at least, can love her baby, can nurse it tenderly during illness, can lay it away in the grave without bitterness, and look back upon its little life with tender sorrow. All that is impossible in China. Why? Do not Chinese women love their children? Yes, and more patient, self-denying mothers it would be hard to find. But, with the cruelty of all heathen religions, they are taught to believe that if their babies die it is proof they never were their children at all, only some evil spirits that came to torment them; and, so, a mother must at once stop loving the little creature that had so often nestled in her arms, and must hate the devil that has caused so much misery. Is not that the refinement of cruelty? As a former missionary in Peking said: "When a child sickens it has, according to the means and intelligence of the parents, the same anxious care and medical attendance that would be given among us; but if remedies fail of effect and death is apparently near, the situation changes at once. The little thing is stripped naked and placed on the mud or brick floor, just inside the outer door. The parents leave it there and watch the issue.

If it survives the ordeal, which is seldom the case, it is a true child of their own flesh and blood; if it dies, it never was their child and is thrown into the street. No power could induce them to give it proper burial in the family resting place for the dead. This theory and line of conduct are common to all classes of the Chinese. The military governor of Peking, an officer of the highest rank and a man of unusual intelligence, had a bright boy who at two months old began to pine. He said, "I called our native physician, but he grew worse, and as a last resort I called one of your foreign doctors. You can conceive how anxious I was that he should live, by my consent to do that; but he could not help the little fellow, and one night last week I was obliged to throw his body outside the door." What does throwing his body outside the door mean? It is almost too horrible to tell, but you ought to know the tender mercies of heathenism. As Mr. Holcomb says: "If you lived in Peking, you would be surprised never to see a child's funeral pass, but if you go into the street very early in the morning, you would find the explanation. You would meet a large, covered vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few tied up in old reed baskets and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains some of them mutilated by dogs, they are thrown in like so much wood and taken to a pit outside the city walls, into which they are dumped, then covered with quick lime." Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence.

I once asked a member of our Mission what he thought was the best way to introduce the subject of religion with a heathen woman, one ignorant even of the fact that she had a soul. With a true womanly heart this man replied: "That's a hard thing to tell; of course you can't speak of Christ, or of prayer, or of sin—they wouldn't have the faintest conception of what you were driving at—but I tell you what would appeal to almost every woman. Ask her if she has ever lost any children—there is scarcely a Chinese mother who hasn't—and then try to make her understand the possibility of having her baby again. Perhaps in that way you can put in the opening wedge." How natural and how beautiful his advice, but alas! for poor Chinese mothers, such an appeal would be the last that I should make. After schooling themselves to hate and fear the children they once so dearly loved, what could such words seem but cruel mockery?

The ordinary way to speak of a child's death is that So-and-so "has thrown her child away." If there were no other reason for our going to China, this unnatural and cruel superstition should move every mother heart (and many of us who have no children of our own still have mother hearts), to lead these poor women into the happiness they ought to have, and to save this unnecessary suffering of little children.

One freezing day in winter, our gate-keeper came in saying that an acquaintance of his from the country had just appeared and asked help for his wife, who was ill in the street outside the city gate. Dr. Sinclair (now Mrs. Headland), with whom I lived, told the gate-keeper to go immediately and, if things were as represented, to hire a cart and bring the woman to the hospital. Things were quite as bad as the man had said. The people lived a long way from Peking and had lost nearly everything from floods, so they decided to walk to Kalgan, north of Peking, and stay with a relative through the winter. They had one little girl of six years, so, packing their bedding on their shoulders and carrying what odds and ends they could, they all started. But they had not realized how slowly the little girl would have to plod along, and they had used up all their money, pawned their bedding, and the poor woman was too far gone for more walking when only at the gates of Peking! Lying at the side of the road through the long winter night, the woman's suffering seemed unbearable. Her little girl heard her crying, and creeping up in the darkness put her hand on her mother's cheek, saying: "Don't cry, mamma, don't cry." Her husband stayed close beside her, and there, without even a match to strike a light, the baby was born and put inside the mother's garment to keep it from freezing. Finally morning came, and the husband started off to apply to his only acquaintance in Peking, one who lived with the foreigners—the foreigners that he had heard such dreadful things about. Still, not even they could bring his family to greater misery than they were in already, so he might as well take his life in his hand and see what they

would do. When the gate-keeper suggested going to the foreigners' hospital, they agreed, but they were not prepared for the reception that awaited them. Dr. Sinclair and Miss McKillican gave mother and baby a warm bath, put them in a clean, nice bed and set aside a large room in the hospital for the family's use. After they had eaten and were beginning to recover from the sharpness of the misery, the dreadful suspicion came into the minds of those people that the foreigners must have some object to gain, or they would never be so kind. Undoubtedly the reports about cutting out people's hearts and eyes to make foreign medicines were all true, and after bewitching them for a day or two, this doctor and nurse would probably do the same to them! The baby was born Friday night, the family were brought to the hospital about noon on Saturday, before Saturday night the woman was in a panic of fear, and Sunday the man told the doctor that a messenger had just come to say his mother was very ill and they must all go home at once. The doctor knew this story was false, but say what she would, she could not persuade them to stay. There was nothing else to do but give them a little money and start them off in the cold. It was not ingratitude with these people; it was simply preferring to suffer from the already familiar cold and hunger than to expose themselves to evils that they knew not of. Heathenism brings forth its appropriate fruit when it makes its victims incapable of believing in our disinterested motives, and so defrauds them of peace and joy they might have.

ROLLING THE DOUGH IN A NORTH CHINA KITCHEN.

In China, Christianity is true to itself in teaching and elevating women, and it is only Christianity that does anything for them. I never remember to have met but one Chinese woman that could read, who had not been taught to read by missionaries. There are between 400 and 500 girls getting a good education in our Protestant schools in Peking. Many others have finished school and gone into homes of their own, and a great number of women in our different missions have a good knowledge of Christian truth and can read the Gospels with comparative ease. The Chinese written character is so hopelessly difficult that we do not expect the average woman, converted in mature years, to learn to read fluently, but we try to teach almost every one to read at least a little—and the patience and perseverance of some

of them are amazing. The women have the greatest admiration for the school-girls and are anxious that their daughters shall enjoy better opportunities than they had. The older school-girls often go into the hospital and lead prayers and teach the women. One told me that it was wonderful to hear those young girls explain the Bible. Many of them lead prayer-meetings as well as any American women I ever heard. It would be impossible for me to carry on our school of more than fifty boarding pupils, without foreign assistance, if it were not for the efficient, faithful, loyal Chinese women who have stood by me through everything. I owe a heavy debt to my head teacher* for her good sense, wise suggestions, and unfailing sympathy. Of the two assistant teachers, one finished her course in school four years ago, the other in '94. I cannot say too much in praise of their faithfulness and ability. My being able to come home at the end of my seven years' term was entirely owing to the fact that three Chinese women could be trusted with this precious work. It has been a year of unbroken peace and excellent progress. These teachers are devoted Christians, and the spiritual life of the school seems to have been on a high plane. What is it that makes these teachers, and others like them, so different from the other women whom I have told you about—women so full of fear, ignorance and superstition? The Gospel of our Lord Jesus Christ alone. They were all three sent to a Mission boarding school when they were small children, and there trained; above all, converted. If they had not been sent to such a school, they would be no different from the rank and file of Chinese women. Do you think the money spent on their education was well invested? I venture to say that $250, each, would more than cover the entire expense during all their school life. We all want to spend our energies, time, money, on something that will pay, something that we shall see again when we stand before the Master and give in our account. Where can we find a larger opportunity than this—of teaching and converting girls and women who may be transformed from worshipers of idols, appeasers of evil spirits, haters of their own flesh, to become in very truth temples of the Holy Ghost?

Grace Newton.

* See "Mrs. T'eng of Peking," WOMAN'S WORK, Feb., 1895.

THE HIGHLANDERS OF KWANG TUNG (CANTON) PROVINCE.

[The Iu are aborigines, not Chinese, to whom they pay tribute. They speak a distinct tongue, but have no written language and do not wear the queue. They live amid Alpine heights and have the traits of mountaineers. Those interested to know more should read Chapter IX. in *Ling-Nam*, or *Interior Views of Southern China*, by Rev. B. C. Henry, D.D.—EDITOR.]

YOU cannot imagine what a woman's paradise exists for the fortunate feminine element of the Iu tribes. I think some of their privileges would satisfy the most progressive women in any civilized nation. Here, if anywhere, women have their "rights." In the first place, I understand they have their choice of partners. This is better than the Chinese custom. In the next place, the man must consult his wife as to his business. I am told that he cannot buy or sell a pig without his wife's consent. If the husband is lazy or profligate, his wife not only has the right to leave him, but it is considered her duty so to do. If the husband is unwilling to part with her, it is the privilege of the men of the family to beat him and drive him away, and the woman then marries some more promising specimen. As a consequence, the men are extremely industrious, though the women also are expected to work. Chinese men, as a rule, do not escort their wives anywhere. Even the Christians, unless greatly influenced by foreign customs, are not seen with their wives in this part of China; but Iu men are punctilious in this respect.

Last May, one of our helpers who goes among the Iu tribes came down with six boys as pupils. They were accompanied by a guard of Iu men, who remained a day or two to see that we did not harm them. I then allowed one old man to stay and cook for them and engaged two others as laborers on my house, so that these wild little mountaineers might see some familiar faces for a while. They were wretchedly clad. One little fellow having no trousers, they had borrowed a large tunic which came nearly to his feet and hung over his shoulders and arms in profuse folds. The first thing was to wash them. I furnished soap, a large quantity of water was heated and the helper gave the old man his first lesson in bathing children and himself, too.

The little boys were pleasant and tractable as far as they could understand us. They are more demonstrative than Chinese. Some little ones, six or seven years of age, would

come to me of their own accord and caress my hand or gently pull my dress to attract attention and then lean against me. Most Chinese children, at least here, are not demonstratively affectionate and it was quite a pleasure to find these something like American children in this respect. They told the helper who brought them, "The lady certainly loves us." My good tempered Chinese teacher knows a few Iu words, and the Chinese boys soon became able to exchange some ideas with them. They had learned something about God, could repeat the Lord's Prayer and "Now I lay me down to sleep," tolerably well in concert with the Chinese boys, though they did not understand it all.

But at the end of three weeks my teacher came up and said that, since eating their noon meal, the Iu boys were not to be seen. He had gone to the market and the riverside, but without finding them. I feared lest the little creatures should lose their way, or be drowned in some mountain torrent, or, failing to reach home that night, should be attacked by wild animals. Next day the man returned, having overtaken them and helped them over the streams to their home.

It came out that, a few days before, there had been a battle between their tribe and another, with which they had been at variance for three years, and in the engagement the uncle of one of the boys had lost his head. A foolish Iu man told them this and their little hearts were "wounded" and they thought only of getting to their fathers and mothers. The parents wished the boys to return with my messenger, but I did not receive them for a month. The children must learn that they cannot expect to run away when they like and cause so much anxiety, and then be taken back immediately. When they did return in July, seven boys came, instead of six, and with them the mother of one.

This Iu woman is about thirty-four, very attractive in appearance, with beautiful large soft eyes and fine teeth. She was very ill of fever, but, unlike many patients here, obeyed Dr. Chesnut, so she made a rapid recovery. Her personal habits were very trying to the Dr. and myself, but still more unpleasant for the woman who occupied the same room. However, we told her that the Iu erred through ignorance rather than wilfulness, and, after that, she took everything in a spirit of forbearance which many at home would have found difficult to exercise.

IU VILLAGE WOMAN IN HER DOORWAY.

One day the Iu woman came upstairs to visit me and I asked a man who could interpret for us to come with her. I showed her my sewing machine, and made a pair of Chinese trousers for one of my pupils. She was much interested and talked about it in her pretty, soft tones. I told the interpreter to tell her how sorry I was that I could not talk to her, adding that the Dr. and I like her and would be pleased to have her visit us at some future time. She said: "Yes, I cannot understand your words and you cannot understand my words, but I know you love me, for you touch me and give me chicken to eat."

Some of her relatives came yesterday and said the people of her tribe were greatly exercised over her stay here, believing she had been bewitched. So, though still too weak for the long walk, she went away, escorted by four or five stalwart Iu men.

We hope that all these opportunities for doing friendly offices may open the way for the gentlemen of our mission to establish amicable relations between the Iu and themselves.

Louise Johnston.

SIMPLE ANNALS OF PAOTINGFU.

A few days ago I went to a near village to call on a woman who has always seemed so sensible and approachable. She has confided to me some of her sorrows; the last one was the death of her only little grandchild. I was urging her to find Jesus. She listened attentively and suddenly with vehemence said, "I don't want to go to Heaven; I am afraid I might fall out." She had pictured heaven somewhere among the clouds.

In another home to the east of us, lives a woman paralyzed from the waist down and her right arm and hand. I was pleased to find that she had a little daughter. "Oh, yes," she said, "I have a little *ya-to*," which interpreted is, slave, a pet name for a little girl. I said, "I hope you have not bound her feet," at which she laughed and replied, "How could I with my paralyzed hand?" Pretty soon the little daughter came in with some purchases for their meal, and the mother called to her: "Come here, little slave, with your big feet; get up on the *k'ang* and let *Lu lao T'ai t'ai* (which being interpreted means 'Old lady Lowrie') see you." This little girl, ten years old, took my fancy immediately. I begged her brother to let her come to me to learn to read. I have a small boy from the same court, who is learning rapidly. I did not see any signs of promise in the mother's face, but my heart is set on teaching her.

The only clean thing in this filthy room was a cat as white as snow comfortably purring and washing its face.

The wife of my son's teacher was very miserable about a month ago, covered with boils, and her six months' old baby in the same condition. In a despondent tone of voice the teacher remarked to my son that it would cost him eighty or ninety *tiao*—which is equal to about twelve dollars—to buy his wife a coffin, and he could get nothing inferior, for her relations would censure him if he did. It occurred to me that a change might benefit her, together with good food and clean surroundings; so she came with the baby for ten days. Dr. Noble being at the house a day or two after, I asked him to look at my patient. He took one quick glance and pronounced the disease an aggravated form of itch! Bathing in warm water and abundant application of sulphur ointment was all required. In a few days the improvement was marked and baby and mother were able to return home before the ten days were up, both on the high road to perfect health.

A little Sunday-school is started in the city. It is very feeble, but I beg you to intercede for God's blessing on these weak endeavors to bring women and children about us to know and love Him.

Amelia P. Lowrie.

THE CHURCH MILITANT IN CHINA, AFTER BEING UNDER FIRE.

Events in China have not yet issued in any practical movement of progress or reform. The old conservative element is still strongly in the ascendancy. The lessons of the war with Japan have not gone deep enough. The great awakening so long anticipated has not yet appeared. There are, however, some indications of promise. The Government, under strong outside pressure, it is true, has met the demands of justice in a measure, in the cases of outrage and murder in Sz-Chuan, Kucheng and elsewhere. The sky of the Celestial Empire is still dark with clouds of threatening trouble. The Mohammedan rebellion in the Northwest, incipient revolutions in the South, and restless uncertainty everywhere are foreboding. In the midst of all, missionary work moves on with but few interruptions, and there are gratifying evidences that as a whole it has not suffered materially. Many letters from the field are in a hopeful vein. The missionaries are going forward with unwavering confidence, working, planning, sowing, reaping. Whatever the future may bring, they are ready at their posts to do their utmost to improve the providential opening that may come. The Native Church has stood firmly as a body in the face of many trials. The burden of hostility and persecution has fallen heavily upon them. However deficient Chinese Christians may appear in some important phases of Christian life, they have as a rule been loyal to the Master.

If the revolutionary changes anticipated by many occur this year, there will doubtless be a season of severe trial, from which we are confident the Church will emerge stronger, purer, and filled with a deeper spirit of consecration. Should China settle back into the old routine, as others believe she will, the movement for her evangelization will still go forward, slowly it may be, but steadily and with increasing influence. From a thousand centers, where little bands of believers are already gathered, the truth will spread, gradually permeating the surrounding communities. From this point of view it may be a long, but by no means hopeless process of transformation. The outcome is sure and the New Year in China opens with the promise of good things to be expected ere it runs its course. Faith, courage, unremitting effort and buoyant hope are prime characteristics of the forces of the Church militant in China to-day. We cast doubt and fear to the winds and raise again the bugle call, "China for Christ." Let the Church respond!

B. C. Henry.

AT THE SANITARIUM OF THE CENTRAL CHINA MISSION.

Last summer we went to our mission sanitarium in the hills. Our trip was novel and exceedingly pleasant. We traveled from Ningpo, in houseboats, for a distance of about forty miles, when we were transferred to rafts upon which we were towed up stream. This part of our trip we greatly enjoyed, as it was a cloudy day. Had the sun been shining in his usual fashion, we would have been scorched. Of course we could have done as we did when returning, viz., keep wet towels on our heads underneath our hats, and our sun-shades wet by frequently dipping them in the stream; but, as we had none of the older missionaries with us going up, it is a question whether we would have known to do this or would have thought of it. At a place called Da-tsiao we left the rafts and began our ascent of the hills. We were carried up in chairs, but in the hardest places we walked.

Our sanitarium is at Da-laen-saen, which means "great misty hill." It is a very pretty part of the country. The scenery in some places is fine, comparing favorably with that of the Rocky Mountains. One place we visited had a rocky stairway of five hundred steps from top to bottom, and at another, a thousand steps. The best time to see these places is after rain, for then the streams running through the gorges have become waterfalls and rushing torrents. Sometimes, however, these changes are too sudden for comfort as we found one day. It was Mr. and Mrs. Shoemaker's wedding anniversary and we thought we would celebrate by an afternoon picnic, so with some of the Baptist missionaries we set off. We reached the place where we decided to have our tea, but before it was ready down came the rain in torrents. Our tea came off under great difficulty and we set out for home. We went down one of these gorges, too steep to be carried, and the pathway was a regular torrent. We had to just wade. Some of us fortunately had on straw shoes, which, as they cost only two or three cents a pair, we did not mind spoiling.

DESCENDING DA-LAEN-SAEN.
(From a photograph of English missionaries. Kindly furnished by Mrs. John Butler.)

We did not gain, physically, at Da-laen-saen as we perhaps would have done under other circumstances. It was very hot; we new missionaries felt we must continue our studies, examinations being in the near future; and we left before the time originally intended because of the Kucheng massacre.

Lavinia Rollestone.

THE CHINESE NEW YEAR'S.

It comes in February, and is the gladdest, gayest, most plentiful time during the whole monotonous, hard-working, poverty-stricken year. For days before, there is elaborate cooking and the making of new garments in even poor families, and on New Year's Day the good cheer reaches its height in ancestor worship, friendly calls, feasting, and in well-dressed rest and recreation. It is well for the comfort of the Chinese if there is no snow on the ground at New Year's. For in North China, with its intense heat and rainy season in summer, we have also several months of severe cold and snow in winter, making wind doors and double windows—even such as they use here in Minnesota—a necessity. The snow falls frequently from December until March, but does not lie long at a time upon the ground. Almost all travel ceases when the ground is covered with snow,

and we do not wonder at it when we remember the thin cloth shoes worn by the majority of the people, and the poorly heated homes to which they must return.

In country districts, where a man has

CHEFOO IN WINTER.

ENGLISH MISSION BUILDINGS.

come out for Christ from an entirely heathen family, New Year's Day proves to be the hardest and most trying time in the year. Where he has heretofore gathered with his friends in the worship of common ancestors, and, when calling, in each house has courteously bowed down before the special ancestral tablet erected therein, he now must stand aloof, and by firmly refusing to worship he calls down upon himself the scorn and persecution of his relatives who believe he has cast deep insult upon their most sacred and honored customs. I have heard of men who on their first New Year's Day after professing Christianity, have stolen away at daybreak to the hills, and have hidden there, solitary, cold and hungry, until night has fallen, to conceal their trembling return home.

But in Chefoo, where Christianity has flourished for many years, all is different. On door posts and lintels, where heathen paste up their vain prayers and superstitious sayings, Christians substitute lovely Bible verses. On New Year's morning there is no ancestor worship in Christian homes, but the church bell pealing joyfully summons parents and children, dressed in their brightest and best, to morning worship and thanksgiving, and afterward to tea drinking and congratulations with their pastor (Dr. Corbett) and his wife.

Then, in happy, gayly chattering groups—servants, who are also our loyal friends, pupils in normal and boarding schools, teachers and preacers, their wives and children, school boys and school girls, many heathen as well as Christian women, even beggar women—they go about from home to home of the other missionaries, receiving tea and cake and a warm welcome from each one.

Through these pages I wish to send loving greetings to all my dear Chinese friends at this joyous New Year's time. Though absent from you, my heart is with you and I wish you joy, peace, long life and prosperity. May God—your God and mine—bless you and yours with his richest blessings.

(*Mrs. Geo. S.*) *Fanny Corbett Hays.*

Chatfield, Minn.

Medical attendance the first year at Ichowfu was 2,500; now it is 10,000 annually. At Peking, Dr. Coltman saw 7,000 patients in July and August last.

MORE TESTIMONY TO CHRISTIAN CHINESE WOMEN.

I wish people at home could know some of these women. One who had been studying said, "My heart is so light while I am with you. If I were here all the time, how much I could learn." Women sixty years old, just learning to read, will bend patiently over the Bible, studying it word by word, and be as delighted over what is to them a new promise discovered, as a man at home might be over a gold mine. Indeed, the Bible is a mine of gold to them and to us.

Last year three of my school girls went home to Heaven, and it *was* going home to them. They went peacefully and happily to be with Jesus. What a contrast to a heathen's death—without hope, stupid, fearful. One woman said to me, "I was as stupid as a beast, only knowing enough to eat and drink, before I heard of Jesus, but now my heart is light." A woman in the hospital asked Dr. Brown a few days ago if she was going to die, saying, "You need not be afraid to tell me—I would just get ready, that is all."

Is it not well worth coming to China to be able to help them even a little?

Emma F. Boughton.

A SEQUEL TO MY CLASS OF CHINESE WOMEN.

The graphic account of this class, held in Chiningchow last April, of how Dr. Ju offered incense to "His Excellency, Jesus," Mother Lane's powerful speech to him and Farmer Jang when her "Scotch-Irish flared up," the women who saw themselves for the first time in a mirror, of her who tottered on three-inch feet from one to another learning the characters—will all be found in "Letters" of August issue, 1895.—EDITOR.

MY son (Rev. Wm. Lane) had mapped out an itinerating trip which he wished me to take, visiting some five or six stations where there was a nucleus of Christians, including many of our women learners. "Now, mother," he said, "let them look at you. Remember it is the last time; don't shut the door on them." Mr. Jang asked leave to go with me, and Mr. Laughlin readily consented, saying it would be more genteel in the eyes of the Chinese, and he might be helpful, which he was. I took Mrs. Fu, the new Bible woman, and our servant, a faithful Christian, also went along. Our barrow men were stalwart farmers and went at a rapid gait.

Gea-sheang, one day out from Chiningchow, was the first place of stopping. The men were dispatched to adjoining villages, where we heard there were women who wanted to learn the doctrine, to invite them to "come and take of the water of life freely." Sitting down we waited, like the Master at Jacob's well. In the morning they begin to come. We are invited to the next house. I had been there on a former trip. Saw the old *T'ait' ai* and her daughter-in-law, and had a good talk with her son. I read Mrs. Nevius' Catechism (synopsis of Bible history and doctrine) to him and gave him a book. The Bible woman talked with the women. We return to the inn to find Mrs. Li waiting. She is the mother of two helpers. Last autumn, when Mrs. Laughlin and I were here, her grandson brought her to see us, but she was very shy and suspicious; would not drink tea with us. Last spring, her son's wife being very ill with pneumonia, he sent for me to bring Dr. Donaldson to see her, who relieved the woman, probably saved her life. Now, Mrs. Li is quite cordial. An old lady of seventy comes in, of good family and quite friendly. Her case lies heavy on my heart. A nice old woman from the village also comes. With these three for an audience, Mrs. Fu relates with simple eloquence the story of Lazarus and the rich man. They sip their tea and drink in the Gospel. She urges upon them the importance of prayer. "What is prayer?" asks the old *T'ait' ai*. Taking the copy of a simple prayer, I read and explain, giving her a copy and of the Ten Commandments, and bid her have her grandchildren read to her. They listen two hours with unflagging interest. How I pray for those three women. The old *T'ait' ai* takes us both by the hand to lead us to her home. She wants us to tell her daughter-in-law and granddaughters about this wonderful doctrine. I send the Bible woman, who returns after three hours saying that she had all the women in that home, who listened eagerly the whole time. I ordered dinner and asked the woman from the country to eat. I knew she must be hungry after the long ride and fasting. She was poor, but clean and decent. In the afternoon Mr. Jang went out into the highways and hedges compelling them to come in. These were Catholics and shy of us. They were anxious to be cured of their diseases, but would have none of the doctrine, and when I offered tea they bolted, fearing no doubt I would beguile them. After dark one of the Christians brought his family. They could not be induced to come in daylight for fear of ridicule. We had prayers, singing "Jesus loves me" for the sake of the children. Evidently this poor man stood alone in his household. I felt infinite sympathy for him.

Next morning we were up and off, to the booming of the cannon for opening the city gate at five o'clock. Stopped at a village on the hill for breakfast; nothing fit to eat. There were no Christians here. I felt as Elijah did under the juniper tree. Women crowded in, but so noisy and curious. The words of the Bible woman fell on stony ground.

We started on and our fast team soon brought us to Supang. While the men went to tell the Christians of our coming, I made coffee and ate some food. A young man, one of our teachers, came in, Mrs. Leü, one of our learners, bringing the mother of the young man. On a former visit, it was with the greatest difficulty he could induce her to see me. She is a fair, sweet-faced woman, with wavy hair. Her husband is one of our most trusted men, a real Christian gentleman. The old lady of the inn comes also. She is a great religionist, and can chant Buddhist hymns by the yard. She at once gets into controversy with Mrs. Leü and Fu about the false religions. Evidently she is not satisfied in her own mind. Mrs. Laughlin told her

the truth faithfully last autumn, but she is unwilling to give up all the merit she has earned with so much toil and self-denial.

The boy's mother must go home. "Do you believe this doctrine?" asked the Bible woman, adding a most earnest appeal to her, "not only for your own sake, but for your husband and son, that you may walk the Heavenly road together." She seemed almost persuaded. I went home with her and saw her daughter, a sweet looking girl. Her hungry soul seemed starving for knowledge. I dared not tarry long for the neighbors, all unbidden, were crowding in. Mrs. Leü stays with us until late and seems reluctant to go home. There, nothing but poverty and sorrow await her. By her weaving she supports the whole family—her husband a hopeless opium sot, an old decrepit mother and a little girl. She is well educated, and would make a valuable helper, but, thus handicapped, what can she do?

THE SHANTUNG WHEELBARROW.
Two ladies just ready to start on a country trip.

To my surprise, in steps my military friend and wants some liniment for his rheumatism. I give him some camphor to rub his knee. Mr. Leü now comes in, very glad to see us and hear about the missionaries and the work. The entire conversation is about religion. He reads a chapter and offers such a good prayer, I feel wonderfully strengthened in faith. I never enjoyed more delightful Christian fellowship than with these Chinese Christians, who, one year before, were heathen.

Next morning, again, up and packed ready to start. Mr. Jang always calls all in and offers prayer. We may go without our breakfast, but not without prayers. We reach Shin-geahu, Dr. Ju's village. A man comes out to escort us. The crowd follow us in, filling up court and house to suffocation. "Well," I reflected, "if I have to make a gazing-stock of myself, it shall not be done in a corner," so, pointing to a large shade tree outside, I said we would go there. Chairs and benches were brought out and the inevitable teapot. The women gathered from two adjoining villages. Three hours the Bible woman and old Mrs. Jang, one of the learners and much respected, talked the doctrine to them, I going about and making myself as agreeable as possible. The men asked if I did not want to lie down awhile. The old grandfather, over ninety, showed me to his room, where in peace I rested, thinking of Jesus and how the crowd pressed him sore. Oh, I see now the *weariness* that He endured!

Mrs. Ju called us to a most appetizing dinner, eaten from a table about a foot high, while we sat on straw mats on the floor. Dr. Ju's family are all Christians, a loving and happy family.

Four miles farther on, Mr. Jang's family of twenty-seven all live in one court. The whole village are Jangs. We were taken into a huge room with no windows, only one door. It was soon packed, and again I was compelled to take to the outside and sat on a huge stone in the dirty court. Numerous relatives, a motley crew, gathered to see us. One of my class came from a near village, the youngest of the lot. She was overjoyed to see us. She had her little niece along, whom she had taught much of what she had learned. She was the dumb one of the class, but a good-hearted creature and tried so hard to learn. She has since been back for books, can read in the Bible now, and has taught her husband

and neighbors to read. Truly, the Lord has opened the eyes of her understanding.

Mr. Jang is a well-to-do farmer, with one hundred acres of land and force to work it. His wife and little girl were of our class and have kept up what they learned. After supper the family gathered in, the Bible was read and the father prayed, all joining in the Lord's Prayer. This entire family are believers. Nothing could exceed their kindness, and they sent us on our way loaded with presents of eggs and peas.

Next morning we went to Han-dswang, where we had four women. They received us into their house and provided tea, even to getting sugar, because they knew I use it, and rock candy for my throat. One lovely blind woman taking my hand, said, "I do want to learn more about this doctrine." To escape the crowd we wended our way along by-paths, amid the green fields and white poppies looking like showers of snow, talking with groups here and there. Passing a village, the women come out and call after us. We stop the barrow and sitting upon it, they on the ground, we have a good talk. Even the barrow men catch the spirit and are singing snatches of hymns. "Then they that loved the Lord spake often one to another."

There is a strange fascination about such work. I could but wonder if the Lord looked down upon his servants and accepted their service. A feeling of peace stole into

A SHANTUNG HARVEST FIELD.

my heart; the hope that it had not been in vain that I came hither, the glad and grateful thought that God has permitted me to see the beginning of the fruitage. I could realize the force of the prophecy: "He shall see of the travail of his soul and be satisfied." The saddest heartache is to stand helpless in the presence of great opportunities. This had been my lot much of the time in China, through failing health and want of proficiency in the language; but I rejoice to know that God hath chosen the weak things of the world to confound the mighty.

We stopped at three other villages, and in all were received with the greatest cordiality. As we neared home the fields were white with harvest. Oh, that a harvest of souls may be gathered in this dark land!

Mary Lane.

ONE BLIND GIRL.—FROM A LETTER.

A MING was brought by her old grandmother to Dr. Mary Niles to find out if her eyes could be cured. When Dr. Niles pronounced them incurable the old woman was in great distress, saying that the child was now too big to be put of the way—and how could she support her all her life? Dr. Niles, knowing from experience that the old woman would probably sell the child, offered to take her and educate her, and the offer was gladly accepted. Now if the old woman had followed the ordinary native method, she could have gotten rid of the child and herself returned to the country thirty dollars the richer. We must do her the justice to observe that she willingly forewent the pecuniary consideration and most confidingly left the girl with Dr. Niles, getting nothing in return but a sense that it was well with the child. Three years afterwards she returned, doing seventeen miles of the journey on foot.

She was an odd figure, Miss Nyrup said, as she presented herself at their door in Canton. She had on a wide bamboo hat, short cotton trousers, and her feet were bare. Over her shoulders she carried a pole with two chickens hanging in front and a basket dangling behind containing twelve red eggs and some peanuts. She bowed elaborately to Miss Nyrup and asked if she could see A Ming. When A Ming was informed, however, that her visitor had arrived, she showed considerable anxiety lest her grandmother had come to sell her, and she received her travel-wearied old relative very coldly, at which the poor old woman burst into tears. Miss Nyrup re-assured A Ming, and further expatiated on the long distance her grandmother had sallied just to see her; and A Ming was now to take her to her room and show her all her nice things and how she could knit.

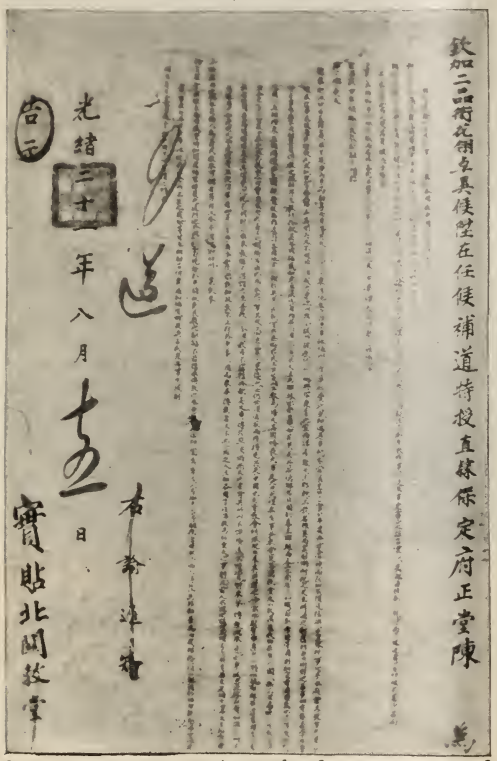
When the grandmother saw all this and had heard her read, she grew exceedingly

proud of A Ming and went about as if her head was a little turned by such genius appearing in the family. "She can knit," she murmured; "she can read," "can knit," "can read."

Miss Nyrup says that she stayed with them for a week, behaved herself like a lady and departed, in her picturesque hat and short trousers, amidst general regret of the little community, saying that she should now die happy—at least after she had told A Ming's father and mother how well off she was.

IMPORTANT PROCLAMATIONS BY CHINESE OFFICIALS.

THE cut represents a proclamation put forth by the Prefect of Paotingfu, after the mob there last winter. The original, which was two feet



by three, was posted on the four gateways of the city and is (we take Mr. Lowrie's word for it) "one of the most enlightened utterances yet made by a Chinese official."

Another valuable proclamation was lately issued, in behalf of our missionaries, by the magistrate of Kiungchow district, Hainan. From the translation in full, our space permits only the following condensed extracts:

Dag, by the grace of the Emperor, Intendent Subprefect, Magistrate of Kiungchow district, having been promoted ten steps and having been rewarded for merit ten times.

To stop the evil reports and to conciliate the hearts of the people.

Having obtained information that outside the city on the flats where bodies are buried, or coffins placed previous to their burial, certain men from outside the island have come, who have forced open the brick receptacles and stolen clothes from the coffins, I have sent officers to seize the thieves.

Now I hear that in Kiungchow city there are some who circulate a report saying that the Christians have opened the graves and stolen the bones in order to make medicine. This is very strange indeed! I have investigated and found that these foreigners have come to Kiungchow, a number of years before, to propagate their doctrine in accordance with the treaty. The foreign missionaries have come to preach the doctrine, to persuade the people to do good, to heal without charge those who are sick, and to perform benevolent acts. They have healed of Kiungchow, officials, literati, soldiers and common people not a few, as all men know. They have not dug out the bones of dead men. These reports have been spread by evil persons who robbed the graves. I despise exceedingly this talk and have ordered police to seize them, who invented these reports, and bring them to the *yamen*. I order that you, all the men of this district, whatever your occupation, may know that the graves were opened and the clothes stolen by thieves from outside the island, and I have issued reward to those who capture the thieves. All you my people, each one with his family, must tend to his own work. You must not listen to those reports. If you do listen you are committing sin. From now on, if men spread such reports deceiving the people, they will certainly be brought to the *yamen* and punished, nor can their punishment be bought off. Having put out this proclamation I will certainly do as I have said. Let each man pay attention and do not disregard! ! !

A RELIABLE witness describes what took place in one Armenian village: "The village was swept clean. Circassian horsemen first took what they wanted; then hordes of common Turks from neighboring villages came and took what they wanted; then another crowd, and so on. Five times were they thus plundered until not a thing was left. Even the clothes were taken from their backs, men, women and children alike. They are sleeping in the straw, without covering. What foodstuffs the plunderers could not carry away they destroyed absolutely."

We would not print this if it were exceptional. It is a sample. Another: "In almost every house where there is one wounded, there has also been a death; in many cases, the father of a family. But I saw one man whose house had been set on fire and his whole family of eight burned to death. If it had been done in warfare it would not be so bad, but in peace! Two nationalities engaging in trade, and one suddenly to turn around and stab the man beside him!"

HOW THINGS IN CANTON STRIKE A NEWCOMER.

[FROM A HOME LETTER.]

AT last we came *into Canton. It did not look much like a city. The river was chock full of sampans, with now and then a small steamer. Everything seemed low and all wood. A few buildings towered above the rest; the Roman Catholic Cathedral and some brick buildings that looked like sky-scraping storehouses, but are, I find, pawnshops.

When the steamer came up to the dock—well, talk about Jaffa, Port Said, Colombo! They had nothing to offer, compared to the crowd that scrambled around us in sampans. It looked as if a lot of floating rats' nests had snowed up and the rats began to clamber all over the steamer. Some of them made for me as a foreigner, but I shook my head. At last one matronly dame said, "Me sawee Dr. Kerr. I take you Dr. Kerr." Such keen business instinct must be rewarded, so I accepted her services. She grabbed my valise and started down the dock. Warned by a friendly Chinese, I kept close to my luggage. She began adding her voice to the general yelling and at last jumped into a sampan. What a woman could do I could. Away we went from one sampan to another, over poles, through cabins, jumping on one boat just as it was moving, then on another. At last we arrived on a very respectable sampan, and by the aid of three doughty women I was brought to the hospital landing. I did not understand their system—how when every boat is helping itself on by shoving every other boat, they can all go where they wish. Yet they did.

Sunday morning Mr. Thwing and I were awakened by the ringing of a bell that sounded very natural. It reminded me of Auburn Seminary. It was about 6:30, and, soon after, we heard the singing at morning prayers in the Hospital.

Morning services were in Chinese. Sunday-school came just before church. Classes were held in various rooms in the mission inclosure. We walked by the windows, or looked in at doors, or passed through the midst of each, until we came to the church building itself. There the women were gathered. The church was divided in the middle by a high board fence. Mrs. Kerr said those on this side of the room were mostly young girls, those on the other were older ones and widows. I might have a good look at their backs from where we were, and then we could walk up front. So I looked at their backs; some of them showed their faces, too. I bashfully scanned them and then followed Mrs. Kerr forward with my eyes carefully kept to the front. Miss Noyes invited me to sit with her on the platform where I could see each side of the board fence! I observed that features were different from our American cast of countenance, but all the distinctive marks of character were there—chins of all sizes and shapes, listless eyes, bright eyes, twinkling eyes, thoughtful eyes. Some were ladylike and dignified, some were grinning. Their hair looked like some daguerreotypes that are in the drawer of our library table at home.

After Sunday-school was closed by a familiar tune, the girls from one side marched around the partition to the other side to make room for the men. I watched but could see no bound feet. Miss Noyes explained the absence of them from the fact that so many in the school had Christian parents and many were from the poorer classes. One little girl was pointed out as of the fifth generation of Christians. A nice looking girl played the organ. I should think it would have been hard for her to blow with those rockaway shoes on.

Do you know, I am very much taken with the ladies' costumes. I have seen cape coats in America cut much after the style of theirs, and their divided skirts, or whatever they are, are as pretty, graceful and modest as one could wish and very sensible, indeed.

When the women were all settled, the men came in. The first comers reminded me of St. Bartholomew Mission, New York, and the men who come in there. Some slouched in, others entered in a bashfully interested way, others as if they did not take much in through their eyes. Then, more intelligent looking ones came. I suppose most of the men are patients in the Hospital. We stayed through the services. I found enough to interest me in trying to catch the swing of the language which the preacher (a Chinese) was using, and in watching the people. Text was, "That they may be one, even as we are one." They sang 'Dennis." One of the men in the congregation closed with prayer and, at the end, all united with him in the Lord's Prayer.

William J. Leverett.

*Fourteen months ago, on the way to his station, Kiungchow, Hainan.

LETTER FROM HARPOOT, TURKEY, AFTER THE MASSACRE.

[Written to a Woman's Society by a missionary who has resided over twenty years in Asia Minor.]

HARPOOT, Nov. 14, 1895.

My ever dear Friends:

Many have suffered for Christ and why should not we? But, oh, how long the trial lasts; days and nights pass so slowly! It seems as if we had died many, many times, and truly death has stared us in the face every moment for three weeks past.

My associate and I left Arabkir last week Tuesday, reaching home a week ago to-day. That same day Arabkir was in flames. We have heard since that only about fifty houses of Christians are left standing, and almost all the Christian population has been massacred. Our journey was through a country infested by robber bands. Twice they stopped our *zaptieh* and demanded permission to rob us. We traveled as if all was as safe and pleasant as possible. The first band of robbers who insisted upon "cutting us to pieces" numbered seven fierce Kurds. I sat up straight on my horse and passed them quickly without looking, as if nothing was going on at all, and after me came the rest of our caravan in the same spirit. The second band numbered twenty, all fully armed. Again we pushed past and left our *zaptieh* to parley. One man took a fancy to my horse and proposed to shoot me and take Nejib for himself! We stayed on Tuesday night at a lonely khan where we were in great danger. It was on the other bank of the Euphrates, which we crossed next morning. Our *zaptieh* was to be changed at the town of Maden, just there. The Governor would give us none. I was obliged to go to him myself. What a fierce and cruel looking man that Governor was, but he had a little pity in his heart, for when he saw our servant loading up in the market he said, "Make haste, *Yavroom*" (a term of endearment used for animals), "go quickly." He must have known what was coming. All were in fear, and the very next day the blow fell on Maden. It was a worldly place and all were busy trying alone to hide their worldly goods. Oh, the pale faces and long-drawn sighs!

Slowly the fate of our city became apparent. Most of us had the foresight to put up a change of clothing and toilette articles in bags or shawl cases. Miss —— and I went up to the girls' college* to sleep. One after another, we saw the villages on our beautiful plain burn before our eyes. The fathers and mothers of the girls were in them, and oh, the agony of the sight! Saturday and Sunday we spent most of the day in the dormitory, pleading with God, reading comforting texts and softly singing hymns. I felt as if we could enter into all the feelings of the Scottish Covenanters or the Huguenots. The solemnity of approaching death was all about us. I have counted nine deliverances for Miss ——— and myself during our last tour.

Monday morning, November 11, our quarter was in a hush like death. Fires burned before us and we received news of an attack on the very nearest village to us. But where were the valiant soldiers for our defense? A paltry handful dragged a cannon up to the hill commanding both plain and city, and there a parley was held with the Kurds, who commenced to swarm the hillside. Soon we saw the cannon dragged back; there was firing in the pass commanding the road to the city, but it was up in the air, for not a Kurd fell. The Kurds then overran the Armenian quarter of the city. Not a Kurd was killed that day, and, believe me, pieces of cannon balls and the distinct marks of two were found in Dr. Barnum's study. Please draw your own inferences, terrible as they must be.

We watched the breaking open of houses, the scampering of these great Kurds loaded with plunder. It is a most amusing memory, even though our hearts are about crushed, to think how like swarms of ants they looked, as they rushed hither and thither with their burdens. When we saw Mr. Allen's house burning, we felt that it was time to move. We hustled ourselves down stairs and part of us turned into the school yard, and part of us up to the hill above our buildings. There the soldiers turned us back, and again it was comical to hear them call out, "Don't fear, don't fear," all the time shooting, mostly down into the ground or up into the air, but pretending to shield us from the Kurds. We seated ourselves on the ground in the girls' school-yard. When we heard the Kurds banging around within the building, breaking doors, we fled again, bags, babies, bundles, school girls and boys and our two helpless invalids, Dr. Wheeler and Mrs. Allen. This time the last in the fleeing crowd were shot at twice by a villainous Kurd. I saw soldiers laden with booty hustling it away.

Night was coming down upon us as we crowded into the boys' stone College build-

* *See* cut in January WOMAN'S WORK.

ing, as our last refuge. Rifles were banging, shouts arose, our whole quarter was in a blaze. Between us and the burning chapel was only one school building. One of the chief officers twice came, and, even kissing Dr. Barnum's beard, besought us to come out. Out where? Into the darkness, among those assassins, perhaps to be scattered and certainly, if *we* were saved, to deliver up all our dear flock to destruction. Dr. Barnum asked our will in the matter, and we all agreed that there we should stay and perish in the flames together. So, his answer to the really kind Chief of Police was, "No, if you wish to protect us you can do so here as well as anywhere. We shall stay here together." And there we sat on the hall floor, patiently watching our slowly approaching, most welcome death, a chariot of fire. The flames leaped and danced, the sparks flew gaily upward into glory, and we gazed on them in peace and longed for their quick work.

But this was not to be. Mr. Gates, obtaining the protection of the Chief of Police, and even his help at the hose, pulled out the college fire engine, and it was not long before we were saved from that danger. Day after day new forms of alarm appeared. Groups of turbaned Turks not seldom bore down upon the building and were turned back by the soldiers. Faces looked pale and old, for it was not ordinary death we feared.

Little by little, we managed to get mats to sleep on. Miss ——, a girl and I occupied one, half of our bodies being upon the cold floor. We slept with clothes, boots and hats on, and,—yes! we actually slept, we were so utterly weary. We ate the driest of bread and salt cheese. We spoke with bated breath. We slept and woke, pleading in our hearts to God for mercy. Some of our dear flock had been separated from us in the flight. Group by group they came back. Can I tell you what these meetings were? It was like life from the dead. I never can describe it all. Our dear school girls had saved nothing but the clothes on them, and each her own blessed Bible. They read texts to each other. They prayed together. We did not dare to sing.

November 19.—Over a week has passed since we fled. That morning Mrs. Barnum had read to us from the new version, "Our God is a God of deliverances," and, truly, such He has proved. Some of the time one hundred soldiers have kept watch over us. A sentry walks the roof of Dr. Barnum's house. We all stayed in the college building as long as it was unsafe to leave it, lest it should be burned or the crowd there be destroyed. There were four hundred and fifty people gathered there, and the confusion and dirt became so unbearable that we were glad enough to leave as soon as it was safe.

I confess I thought of you all and of pitying tears flowing from your eyes for us, could you have seen us all at our breakfast, a week ago to-day, squatting on the floor around a tin dish of oatmeal, with no accompaniments whatever, not even bread! But now we have fine appetites and good food, and *not one of us is broken down nervously.*

We are trying to have wool mattresses and comforters made and to get flannel blankets. It seems pitiful to have to turn to the world again and care for the body, but we find that as life is spared we must eat and sleep. Alas! for the poor villagers wandering out in the cold and rain. Our hearts ache and ache for the poor, tempted ones, who are sorely pressed to deny the Christian faith. Some have yielded. We almost envy those who have gained the martyr's crown. Many, many times did we long for death; we were so weary, so oppressed. In spirit we yielded up our lives for Christ's sake. May He accept them, and, henceforth, for us to live be, Christ.

I have spoken of things as I think of them. A week ago to-night, when every ray of hope as to life was gone, the Sultan himself called the chief officials to the telegraph office and inquired for our safety. Judge Terrell, our Minister at Constantinople, had sent us four telegrams, and has evidently done everything he can for our safety. He asks us to state our losses on personal property and eight buildings, that he may procure indemnity from the Government. . . .

The world can never be the same to us again. We must henceforth set lightly by things below, and yet there is a bit of pain over it all. . . . There is a worse ache over the ruin in all our field, over the schools stopped and all the preaching work, over the dead and wounded. And remember that this thing has been going on over all the land. I cannot but believe that many of our Turkish friends grieve for us—that many of those engaged in it did it unwillingly; but there is not a shadow of a doubt that it was done under superior orders from Constantinople.

We cannot be blind to the fact that our Protestant churches were worldly and the Armenian nation far from God. Is He not sifting them to bring out a purer Church, consecrated to Him alone? I send you 2 Cor. 1: 8–11 as just descriptive of our case.

CHINA.

MRS. LAUGHLIN wrote from CHININGCHOW, November 10, 1895:

The Roman Catholics got into some trouble in a city twenty miles from here, and it is casting its shadow over us a little, for the people can't distinguish between different nationalities. A proposition was sent from that city to this to unite forces and drive out every last foreigner, but I believe the proposal was rejected. The Catholics here are Germans.

CALLERS.

Just now a small boy, who is a chum of ours, came to ask if we would let him take our dolls home with him to show to a lady visitor at their place. A great many of the better class women would be ashamed to be seen coming to the foreigners. I could not loan the dolls, but said it would give me much pleasure to show them to the lady if she cared to come. Another woman was led captive by a "nubia" or a "fascinator," or whatever you call those warm knitted head wraps. She said she had plenty of money to pay for one, and was anxious to take one home to let her neighbors and family see it. If I would just send to my native land and get one she would pay for it. I think I will try and get her one nearer than my "native land." And there is a woman sitting out in our kitchen this minute who has lost her place as cook. She came to borrow money to go home, and when I gave her some money she said, "Well, it really isn't very much to get home on; if you could have given me a littte more it would have *been better!*" and she lives only half a day's journey from here. Then a man came with eggs to sell, and I discoursed with him because the eggs were too dear. Half an hour later, our court will be full of the noise and laughter of children who are allowed to come to play awhile every afternoon. Amid scenes like these, how am I to get my letters written?

REJECTED—ACCEPTED.

I sent two Bible women this autumn into a district proposed by themselves because one of them had friends in that locality and she wanted to take the doctrine to them, but they were not received at all. People were not even willing to hire to them to carry their bedding, and the old creatures were glad enough to get home again. That whole district is apparently hostile, though there are four or five women who say they want to come and study the doctrine.

I have a great longing to get into more homes in this city, but one wins her way very slowly, and the people are more afraid of foreigners than ever since the war. There is a district distant about eighty miles that has sent some very respectable women to the Hospital lately, and we are delighted about that. Our neighbors are as friendly as ever, and Sunday-school has 170 on the list—don't all come every day.

This letter is a poor one. I felt no "afflatus," yet I wanted to send you a line. We are pulling along steadily, I hope, if not in a brilliant way.

DR. SARAH A. POINDEXTER wrote from CHINANFU in October:

My practice is among the women and children, and Dr. Neal's among the men. I am happy in this work and feel grateful that I have been permitted to come to this wide field of labor for the Master. I so often wish that our friends at home might know the satisfaction we feel in being where we are so needed. I am sure the roll of missionaries would quickly increase. The children are all afraid of me at first, as they have never seen a foreign woman before and have heard so many dreadful falsehoods about us. One little girl brought by her mother for an operation was so afraid, she would scream and run every time she saw me coming, but after a stay of two weeks in the Hospital we were the best of friends. Another little friend comes several times a week. She is only eleven years old, but is herself able to doctor. There are several old women who own her, and they mesmerize her, dress her up in fine clothes, put her in a sedan chair and send her off to doctor patients. The child is paid by the people she treats and the old women get the money. The child says she does not know anything that happens after she is mesmerized. She is bright and lovable, and we are hoping she may some day learn of the

great power of the Holy Spirit and break loose from her impostors. An old woman, over seventy, came for some medicine for her cough. I told her she had consumption and would soon die, so there was no use in giving her medicine, and I only had enough for those whose cases were hopeful, but the old woman got down and knocked her head on the floor and begged for just a little. There is no such thing as turning them away empty-handed.

The Hospital has been opened only six months, and I have seen one thousand and eight hundred patients.

JAPAN.

SUCH IDLE MISSIONARIES!

MISS SARAH SMITH wrote from SAPPORO, November 13, 1895:

We had a holiday on the 8th on account of the death of one of the princes. As the public schools were ordered closed we thought best to follow suit. I sat down to write, the first thing after morning prayers, and was just about to say that this extra holiday gave me the time I had been wishing for to write you a long letter; but the first sentence was not written before one of the teachers came on business and occupied my time until noon. The afternoon I had promised to the senior class, some of whom wanted to learn to make jelly, as grapes are now raised here in large quantities for the manufacture of wine. So my holiday, like all others, was full to the brim.

A LITTLE HEROINE.

But I want to tell you about one of our little girls. Her younger sister is very pretty—therefore, as the family was poor, she was sold as a dancing girl. The older one, not being so pretty, was sent to us as day scholar to learn knitting, sewing, etc., until she could go out to service. Finding her faithful, industrious and anxious to learn, I obtained permission to keep and educate her. She became a Christian, and, as the truth grew in her mind and heart, began to feel badly about her sister; but what could she do? Her father had great sympathy with her and was anxious to get the child back, but he has dropsy and cannot work, the mother did not care, the older brother had gone to the war, the two younger were only apprentices. But our little girl was very brave. She went to the master of the house where her sister was, and tried to get her free. She was only laughed at and told that her sister had learned to dance very well; to let her alone and in a little while she would be earning a great deal of money and could help them all—could give her new dresses and pay for her food at the school. She told them she would never eat the rice that her sister's money paid for, nor wear the clothes. They said the child could not go unless she paid forty dollars. Our little girl's ideas of forty dollars were very vague, but she was not daunted. She got her younger brothers to save all they could. Now, her sister's master threatened to give the girl away as a concubine if the money was not paid at once. This was heart-breaking to our little girl, who had been able to save but ten dollars of the needed money, and added to this are the tears and entreaties of the little sister who begs to be saved from the life which she has now learned is bad.

All this I hear from our young Japanese teacher, who has learned it, little by little, from the sad-hearted girl, who found it impossible to give her usual good attention in class. I am glad to conclude by telling you that all needed money has been furnished and the child will soon be placed in a respectable home. If you could only see the change in our little girl! The look of care gone—joy and glad tears in its place.

MISS CARRIE ROSE also wrote from SAPPORO:

Our school continues to grow, not only in numbers but, we hope, in spirituality. A soul-refreshing teacher's prayer-meeting is held once a week, where we carry our burdens to the Saviour, for our unconverted pupils are upon our hearts. It is such a comfort to have *Christian* teachers! All in this school are such except three, and there are twelve of us. I have great confidence in them, and it is wonderful how well they will do if trusted.

The new post-graduate course consists of higher studies in Japanese and Chinese, scientific lectures, English literature, and *koto* and organ music. Please pray at your Wednesday meetings that with all this outward prosperity we may keep within us the vital warmth of the Christian life.

The senior class consists of five Christian young ladies. In our daily Bible class we are studying the Life of Christ, using Stalker's as a guide. One of the New York ladies kindly sent it to me. I am also using it in my Bible class of young men over in Otaru, and talking it over with my Sapporo Bible class of young men, who are allowed to come once a week to talk about Christianity. One more of them told me, last week, that he has decided to be baptized next Communion. I had lent him religious books which some of you ladies kindly sent me for that purpose; he has read, understood and believed. I am keeping these books circulating among English-speaking students.

EVANGELISTIC BRANCH.

Work in Otaru was begun last summer vacation, and grows. I am fascinated with it, so much so that I do not mind getting up at four o'clock and taking a long, cold walk to the station, while the stars are still shining, every Monday morning, that I may arrive in Sapporo in time to breakfast with Miss Smith and open school here. Friday, when my week's work is finished, I go over to Otaru and remain until Monday. Once a month we have a woman's meeting there on Saturday; every Friday a large class in English conversation (pupils outside the school); two Sunday-schools, and a Bible class of young men. Four trusty helpers have charge of the school. My heart is filled with gratitude when I think how the Lord led me to

take an interest in those needy ones. The little organ which Mrs. B—— sent is faithful all the week and does not rest Sunday. It is a great help in our slums Sabbath-school. It has a sweet tone, being an Estey.

KOREA.

Miss Jacobson wrote from near Seoul, November 20, 1895:

I am out in the country all by myself, as I thought it would be a little easier for me in studying the language. I have been here about three weeks and like it very much. There are lots of strange things to see, but I think one learns to love the people more by being among them and seeing their daily life in their homes. If I were not a nurse and looking forward to a Hospital some day, I would say evangelistic work is the grandest work to do. I mean that only and nothing besides. Please do not misunderstand me that I mean not to do that work, because I am just longing for it, and know I shall have a field large enough in the Hospital, but in medical work there is so much to take up your mind, that I sometimes fear my thoughts shall be for the body more than for souls.

I have a little of the language so I can talk with them about a few common things in the house, as how many children they have, how old they are, etc., as these are among the first things Koreans ask about. I have many callers. The other night I had nine and my room is six by six feet, with my cot bed and trunk in it. Two were sitting, the rest had to stand up, I myself sat on the trunk. As we were talking I saw a little boy on my bed, standing with both his feet on my pillow. I told him that was not an American custom. I am so glad I have begun to love them with dirt, as well as without it. If I may only be able to get them to look upon me as a friend instead of being afraid of me, I shall be satisfied.

PERSIA.

Dr. Jessie Wilson wrote from Hamadan, October, 17, 1895:

I should have answered your letter sooner had not the death of a child occurred in our station. It was the infant son of Rev. J. G. Watson who died, a sweet little boy of one year and so healthy and strong until the disease, which is terrible in this climate, dysentery, weakened him, and nervous symptoms coming on later, took him away. We laid him to rest in a corner of their own yard, a treasure in heaven to make it seem nearer and dearer.

I have been out in the village to-day and was so chilled when I came home that I had a fire put in the grate, the first this autumn, but the weather will soon grow cold enough for fire all the time. When rain and snow come, village work must be given up. Getting a horseback ride in the open country and seeing green fields is such a rest from the filthy city with its mud walls. Thursdays I devote to village work and Tuesdays receive social calls; but on all other days the women come to the dispensary.

WOMEN AS PATIENTS AND WIVES.

For the half month ending yesterday I had 363 dispensary visits. The women coming are a sight. It is a motley crowd and you would smile to behold the donkeys, horses and mules they ride on from the villages. Some brings eggs to pay for medicine, some bring bread or sour milk or a sheep or chickens, in preference to money; they have so little of the latter. Once I received a cow, but when she was valued, she was found to be worth only $2.50. Everything seems so valueless here, except the priceless souls of the poor people. I believe some are happy, but the greater part are sick and tired of their miserable lives. There is no home life. How could there be? Polygamy has destroyed the Persian morality if there ever was such a thing. The women are lovable and there is no need for me to wish them to be friendlier. They come in such numbers to my home that I have no time left for myself.

WEST INDIA.

Miss Minor wrote from Ratnagiri, Nov. 21, 1895:

About eight days ago Miss Jefferson and I arrived home from mission meeting. It was held in Panhala, October 17–31. After it closed we went to Kolhapur to attend the Native gathering. It was a great stimulus for us Ratnagiri people to see the large gathering at Kolhapur, for we have so few Christians here, yet.

The meeting of women for examination in Bible study was very interesting. These were not the Bible women, but other Christian women who had large families and could not give much time to special Bible study; or, they were women who could not read and had been individually taught by some missionary. Last year Miss Wilder had urged them to study a certain part of the regular course laid out for Bible women. This examination was of these women, and they did remarkably well. Of twenty, all but four passed creditably not only, but took high marks. One stood perfect. The women are urged to go on another year. One of our Ratnagiri women passed well.

Before leaving Kolhapur we went with Miss Wilder to visit the outstations, Herla, Wadgao and Kini. We went unexpected, but met a goodly number of Christians. In those fields there has lately been a time of harvest and we were so glad to meet some of the newly baptized. From Wadgao Miss Wilder and Miss Jefferson rode over to a near village, sitting on the grass in the bottom of a native cart. They had opportunity of telling the Gospel message to some in that village. I stayed behind and in company with the helper's wife went to houses in Wadgao where we had groups of listeners. I saw a difference between the Deccan and Konkan people. Women over here are afraid of us. Those women crowded about us. But the dear Lord can break down barriers here, and is doing it.

We came home by easy stages, preaching by the way, until grain for the bullocks gave out and we had to hurry home at the last.

Our district numbers 1,700,000, so there is much work. Two new English ladies belonging to the Zenana Bible and Medical Mission have arrived, and the four belonging to that society live together in a separate bungalow. They are earnest workers and we are glad to have the addition to our force. We hope soon to welcome Mr. and Miss Irwin whom the Mission appointed to this station. With so goodly a number here, we start out on the new year with new encouragement, and pray that it may be a year when the knowledge of our Saviour shall be more widely scattered in this district. . . . "Unto you therefore which believe He is precious," is my experience.

MISS ADELAIDE BROWN of Sangli, wrote from PANHALA, October 21, 1895:

My second year's work has been language study and I taught the older girls the Sabbath-school lesson in Marathi, had charge of the music at all church services, teaching singing regularly in the Boys' Boarding School and in all the Vernacular schools, besides a class in English. My hour weekly with four Christian women has been a joy and help to us all. As they prepare, for each lesson, a short talk upon a given verse in the chapter studied, it is interesting to note the practical nature of their remarks. Growth is shown, too, in their daily life.

My heart was sore tried over the girls in the little Marte Wady School. The mothers said, "No one will marry my daughter if she learns to read," or else, "If our girls learn to read they will be too smart and will not make good obedient wives." The girls are sent to work in the fields, to weed and to carry burdens, so come irregularly to school.

A MEMORABLE SUNDAY—PERSECUTION.

The first Sabbath-school held in this section of the town I shall not forget. Some of the children were afraid to come, one came stealing around by the back way. Soon after we began, a woman rushed in with her arm lifted ready to strike a little boy who stood listening inside. I asked her to come in and sit down. She answered, "How can I sit? I have something else to do." I began singing to a sweet native air, "Come unto me, all ye that labor." She sat quietly through all four verses and even longer, while the Bible woman explained the golden text. When she began talking roughly again, I inquired about a little brother she had brought to the bungalow for medicine. "He is well." "Oh," I said, "our medicine is good?" "Yes." Then I assured her that the message we had to tell was "good," too. She finally went away pleasantly, but she carried off the boy with her. Later, a man came and roughly snatched a child of his from the room. An old woman came and commanded another child to leave, and there were more harsh words and angry faces. It was decided later to unite this school with another.

One young woman, formerly in one of our schools, was recently married to a Christian young man, after having publicly confessed Christ. The baptism was a solemn occasion and the home chapel was filled to overflowing with friends, both heathen and Christian. The girl had her share of persecution to endure, for her mother took away from her all the cooking and eating vessels which Krishni had bought with her own money. In this country, such an outfit, viz., two brass cooking vessels, two plates and two cups of the same metal, constitute one's household furniture.

Last February we were out in the villages touring. That was a month of opportunities; in going through the thirty-four villages we had many hundreds of listeners. Yet we know perfectly well, it is not often that once hearing the Gospel brings a soul into the light. It is when the touring work is followed up that we can reasonably expect results. We ask who will follow it up this year? The question asked by a village woman of one of our party, "When is it ours to see such birds again?" we hand on to you. When shall we have a force large enough to do regular touring and not neglect the important schools in the stations?

SYRIA.

MISS ELLEN M. LAW wrote from BEIRUT, November 7, 1895:

. . . The whole country seems to be on the *qui vive* of some change. We try to feel prepared for anything, and the other day were planning the best way to protect the girls in case of an uprising. Our school is in the very shadow of the barracks, and we always count the soldiers our worst enemies. The thing that suggested the topic to our minds was the arrival of new recruits, a poor, miserable starved set of creatures, drafted into the army.

CRIED HER EYES OUT.

I have just been talking with a blind woman who used to be a servant in our school. Her husband died, leaving her and one little boy very destitute. Continual weeping brought on a disease of the eyes, and she was sent to the hospital for treatment. Miss Everett went often to see her and Dr. Post did his utmost, but warned her that if she could not control her tears it would be impossible to save her eyes. She has literally "cried her eyes out," or cried her sight away, and now she brings her little boy with a growth over one of his eyes and his health in a delicate state. A sad picture they make, sitting down stairs together outside the kitchen door by the water jars. From time to time we buy straw for the mother and she does some weaving, but quickly spends the money. Her friends and neighbors scold her for bringing this trouble upon herself, and she still goes on weeping and wasting her life away, though a comparatively young woman. Tears flow easily in this land, and I have known of others who injured their sight by weeping. . .

HOME DEPARTMENT

PROGRAMME FOR MARCH MEETING.—MEXICO AND GUATEMALA.

"In form, Mexico is shaped like a cornucopia whose mouth opens toward the United States. As seen on the map, it hangs as a receptacle below the great sister republic, and not as a ripening fruit above destined to fall into its possession."

"This great land is near, needy, neglected, but hopeful."

Scripture Text.—Num. 11: 29, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!"

Hymn.—"Jesus shall reign where e'er the sun"—

Scripture.—Psalm II. (read by leader), Psalm XLVI. (read in concert).

Prayer.—For the presence of the Spirit and for a blessing upon missionaries in Mexico and Guatemala, especially remembering those whose names come upon the day of the meeting. (See *Year-Book*, 1896.)

Hymn.—"Soon may the last glad song arise."

Prayer.

Business.—Minutes of previous meeting. Treasurer's Report. (See suggestions.)

Items.*—
- "What hath God wrought in Mexico?" *Church H. and A.*, March, '93, p. 185.
- "Mexico's greatest need," *Church H. and A.*, March, '93, p. 187.
- "Between the Caribbean and the Pacific," *Church H. and A.*, March, '93, p. 191.
- "A visitor in Mexico," WOMAN'S WORK, March, '94.
- "Christian heroism in Mexico," *Church H. and A.*, March, '94, p. 207.
- "First impressions of Church life in Mexico," *Church H. and A.*, March, '91, p. 219.
- Facts up to date from current missionary magazines and the public press.

Missionary Hymn.—Last two verses.

Closing Prayer.

Suggestions.—

As this is the closing month of the fiscal year and Annual Meetings are near at hand, the matter of electing delegates should receive attention. No society can afford *not* to be represented at these gatherings. See, too, that all the pledges are *fully* met and *promptly* reported. Many societies might with propriety ask themselves, "Was it *our* five dollars that made so much trouble?" (W. W., Nov., '95.)

Boise City, Idaho. (*Mrs. J. V.*) *Alice C. Milligan.*

* Select from these six articles the facts which will give the most information, distributing them among a number of persons to be read in quick succession.

WITHIN THEE.

"Where love is, God is."—*Tolstoi.*

I mused what it might be—
That high abode—
Where souls in ecstacy
Live on with God.

Then holy Love stooped low:
"Would'st know of this?
Ask of thy fellows now,
Their thought of bliss."

I sought a little child—
A maiden wee:
"Tell me, thou undefiled,
What may it be?"

She looked with startled air
From those sweet eyes;
"'Tis something bright and fair
Beyond the skies!"

I asked it then of one
In youth's proud glow;
He said with careless tone,
"I do not know."

I found a breaking heart
Be-spent with grief—
"'Tis where no death shall part,
'Tis glad relief!"

And then a saint I sought,
Of struggle sore—
"'Tis where the strife is *fought*,
The conflict o'er."

"Not yet is answer given,"
Saith holy Love;
"*Thy yielded self*—His heaven,
Below—above!"

Clara A. Lindsay.

"WORRIED IN."

"I AM so glad to find you interested in our society and such an active member," said one friend to another as they walked home from a monthly missionary meeting. The first speaker had just returned after a long absence, to find her neighbor reinforcing the old "stand-bys." "How did it happen?" she asked. "You used to feel that duties at home were too pressing to let you go to meetings."

"So I did," replied the new member, "and I would have rested calmly in that belief until this time, I suppose, if our president had only been willing to let me alone. But she wasn't willing, and she wouldn't do it. She was an embodied Lookout Committee, all herself, and she seemed to be always on the lookout for me, to invite me to the meeting and ask me to join the society. I told her over and over that my children were small and I could not, in conscience, leave them to run to meetings, and that my other home cares were legion. But she kept on with her plea for 'just one hour a month,' and kept telling me about the work of the society and explaining that they needed help and that I would enjoy it and all that, till I declare I had no peace of my life. She fairly worried me into the meeting and I consented to go just to get rid of her."

"Are you vexed with her for being so persistent? Are you sorry you began? What makes you keep on?" The questions came eagerly.

"Indeed I'm not vexed, and I'm not sorry, and I can't help keeping on," came the no less eager answers. "I found that my children were better without me, one hour a month, and that I was far better fitted to teach and care for them and I loved to do it as never before, after I knew of the ways of heathen mothers. Blessings on our president, who kept at it until she worried me into so helpful a meeting."

One Who Heard Them.

WHICH ARE YOU?

[THE verses following were read at a missionary meeting in Oneida, N. Y., last June, and, having been called for several times since, are therefore offered here.—ED.]

There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No; the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

Ella Wheeler Wilcox, in Harper's Weekly.

RECEIVED.—*American Board Almanac of Missions for 1896.* All good, and includes a fine summary (p. 37) of Protestant missions. Ordered from Chas. E. Swett, 1 Somerset street, Boston. Price ten cents.

In the Path of Light Around the World; a Missionary Tour. By Rev. Thos. H. Stacy. (Fleming H. Revell Company.) Illustrated, $2.00.

SINCE LAST MONTH.

ARRIVALS.

December, 1895.—At San Francisco, Rev. and Mrs. Wm. Lane from Chiningchow, China. Address, Bardsdale, Cal.

December 21.—At Pittsburgh, Pa., Rev. Frank Chalfant from Wei Hien, China. Address, 123 Meadow St., Pittsburgh.

January 10.—At New York, Miss Mary A. Posey from Shanghai, China. Address, Henderson Trust Company, Henderson, Ky.

DEPARTURES.

December 31.—From San Francisco, Mrs. S. C. Peoples and son, for Nan, Laos.
Dr. Mary A. Bowman, for Lakawn, Laos.
Miss Effie Murray, for Nanking, China.

DEATHS.

December 11, 1895.—Suddenly, at Beirût, Syria, Annie Eliza, wife of Rev. Samuel Jessup, after a missionary service of thirty-two years and eleven months.

December 28.—At Englewood, N. J., Mr. William A. Booth, at the great age of ninety-one years. He has been a member of the Board of Foreign Missions since 1871, and its Vice-President for eleven years.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' meeting first Tuesday of the month, and prayer meeting third Tuesday, in the Assembly Room, each commencing at 11 A. M. Visitors welcome.

THE TWENTY-SIXTH Annual Assembly of this society will be held this year in Portsmouth, Ohio, April 29 and 30. Further particulars will be given in March magazine. It is none too early to make plans to attend this meeting. Pray earnestly that those who have the preparations in charge may be divinely guided in all their deliberations.

Treasurer's books at headquarters close April 20. December receipts were far behind those of the corresponding month last year ! Let the three remaining months make full reparation for this sad falling off in the treasury.

Blanks for reports have been issued, and will Presbyterial Secretaries make note of the requests that have been sent to them when the Blanks were forwarded ? Close attention given to these details means a more accurate and satisfactory Annual Report.

WE sorrowfully record the death of one of our medical students. Miss Matilda Hartzell of Allentown, Pa., had entered upon her third year of study at the Woman's Medical College, Philadelphla, when an attack of typhoid fever resulted in her death Dec. 29, 1895. Having had success as a trained nurse, she had applied herself enthusiastically to the study of medicine with the hope of serving her Lord faithfully on the mission field. To us it seems a life suddenly cut short just at the time of its greatest promise of usefulness, but her "times" were "in God's hand." As her pastor said, "she *gave* herself wholly to the foreign missionary work, she has entered upon her reward."

MISS HARRIET SAVAGE of Dehra, India, has been delighting us with her presence from time to time at our meetings, as she has been sojourning for a short season in Philadelphia.

MRS. WELLINGTON WHITE'S unexpected presence at our December prayer meeting gave us rare pleasure, and those who listened to her earnest and impressive words are very eager to have her with us soon again.

INQUIRIES have come in, regarding Armenian Relief funds. Will the auxiliaries permit a gentle reminder that we are sacredly bound to "be just before we are generous," and that only about one-quarter of the funds necessary to the work of the Society for this fiscal year, are yet received.

IF ANY of our officers or workers expect to attend the Missionary Conference to be held in Glasgow, Scotland, in connection with the Pan-Presbyterian Council during the month of June, they will confer a favor by sending their names *immediately* to Mrs. C. P. Turner, 1334 Chestnut St., Philadelphia.

A FEW Year Books yet remain, 10 cts. each.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

OUR Twenty-fifth Annual Meeting—when the summing up of our more than twenty-five years' work will be given—is to be held in Calvary Presbyterian Church, Milwaukee, Wis., Rev. A. A. Kiehle, D.D., pastor, April 22d and 23d. We hope and believe it will be a joyful meeting, and that the reports of gifts will at least bring up the amount to that of 1893. Let us aim high ; we must, or fall behind our pledges. We can if we work well, interesting those in our churches who have not heretofore given anything to the cause so near our hearts, and which, judging by the results seen, is very near the heart of the Father, for His blessing is abundantly manifested. Think of the 2,263 Presbyterian churches which last year did not give one cent to Foreign Missions, and the 400,000 uninterested Presbyterian women ! *Ten cents* from each of them would more than cancel the women's share of the debt.

BLANKS for the Annual Reports will have been sent to the Presbyterial Secretaries for the local Societies, together with a sufficient number of "Invitations to Annual Meeting" for each society, as well as one for each of the Presbyterial officers. The Invitations give full directions as to location of church, etc. Let each society early appoint its delegate and send her name to Mrs. K. Shawvan, 126 Seventeenth St., Milwaukee. If any Presbyterial Secretary fails to receive her package, will she not please notify us, that a duplicate may be sent her ?

ANOTHER of our faithful, earnest workers, a Vice-President of the Board for the past fifteen years, Mrs. A. E. Kellogg of Denver, Colorado, quietly fell asleep, December 21st. Her bright, cheery words of welcome to the Board, when meeting in Denver in 1894, are remembered by all who heard them. We shall miss her visits, too, here at Room 48, where she

never failed to come, if able, when often passing through town.

BESIDES *Facts on Foreign Missions*, price 15 cents, mentioned last month, we have *Medical Mission Work in India*, price 10 cents, portraying personal experiences of Dr. Wanless. Do not neglect ordering the *Year Book*, price 10 cents. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. of 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

Do all our auxiliaries realize the help to be found in our magazines, our literature and our Letter Bureau? An earnest effort on the part of each society to extend the usefulness of our resources would seem especially desirable at this time.

It is upon our presbyterial officers that we mainly rely to press these interests upon the attention of individual societies, but we would bespeak for the officers a warm response and energetic effort in making all the use possible of what we offer at much expenditure of money and effort.

RESTFUL, helpful books, after they have done service at home, are welcomed eagerly by our missionaries in distant lands. To lose one's self, to forget the toils and weariness of the day in a delightful volume for awhile, what does it not do for us! Shall we not give the boon to those needing it infinitely more than we?

THE FIRST visit paid to the new Mission Rooms by a collective body was that of the Junior Endeavor Society of the Fourteenth Street Church in this city. Thirty-two boys and girls came, on a recent Saturday afternoon, led by their pastor's wife, and if you ask them they will say they were well repaid. A striking coincidence in connection with their visit was that, as they were looking upon the vacant chair of the Vice-President in the Board Room, Mr. Speer informed them of his death, which had occurred that morning, so that the first formal announcement to any organization in the whole Church was received by these young representatives of that individual church where Mr. Booth was long an active elder, and from which he never removed either his membership or generous aid.

YEAR BOOK OF PRAYER for Foreign Missions on hand, 10 cents per copy.

WE would renewedly urge our friends residing at a distance, when visiting the city, to remember our meetings at half after ten every Wednesday morning.

THE Women's Board wish it clearly understood that the cost of furnishing our new rooms in the Presbyterian Building has not taken one cent from missionary contributions, but has been met by the Managers of the Board. The Missionaries' Rest Room is not yet completed, but other rooms, in their convenience and adaptation, greatly promote the interests of the work.

From Northern New York.

WE would remind the Auxiliaries and Bands that only two months remain before the books of the Treasurer will close for the year. We trust that all pledges will be promptly met. Now, not the last week in March, is the time to make up deficiencies, if in these past months there has been a falling off in receipts.

SOME of the societies that have been looking forward to a visit this month from Mrs. White, will, we fear, be disappointed at the decision of the committee, that it would be unwise for Mrs. White, at this season of the year, to go any distance off from the line of the railroad. We hope, later, when the weather is less trying, that these Auxiliaries will have the pleasure of welcoming Mrs. White.

WE would like to suggest that if, by any oversight, you failed to renew your subscription to the magazines last month, you can do it now. Sample copies can be had of Miss C. A. Bush, 29 Second St., Troy, N. Y.

ANNOUNCEMENTS in regard to Annual Meeting we shall hope to make in next month's issue.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

WE are glad to note the following acknowledgment made by Dr. Gillespie in the *Indiana Synod*:

"The Synod of Missouri is especially to be commended for the magnificent outcome of its effort under the direction of the Rev. Cleland B. McAfee, Ph. D., chairman of its committee on Foreign Missions. By a concerted and persistent effort the committee in charge succeeded in securing funds with which to send the six new missionaries which belong to churches within its bounds."

THE MCCLURES have arrived safely at Petchaburee, Siam.

IN a letter from Ichowfu, China, the immediate need of a hospital is strongly urged. The present accommodations are very poor, and the numbers that apply for treatment are con-

stantly increasing. A part of the money needed to erect the hospital is still lacking. Let us so work and pray, that this year may see the desire of the hearts of the workers at Ichowfu realized.

THERE is a call for magic lantern slides for the Boys' School at Teheran. American and European views, also illustrations of scientific subjects, would be welcome. The school greatly needs such helps but has not the means to buy.

SECRETARIES of Literature ought to be able to increase interest in our magazine by means of the circulars sent out recently from headquarters. There are many ways in which we might all help to augment our list of subscribers. Speak a word in praise of our magazine as occasion offers; see that your friend, who has carelessly neglected it, renews her subscription, and, at the regular missionary meetings, let it be known how full of instruction and help its pages are.

WHEN we look back over the past year's work our hearts are filled with a great joy. What prayer and endeavor have wrought! What seemingly impossible things have been accomplished, what obstacles removed! Surely in this new year that has come to us we can, like St. Paul, thank God and take courage.

From San Francisco.

Meetings at 10 A.M. each Monday at 920 Sacramento St. Business, first Monday in each month. Executive Committee, third Monday.

A PRECIOUS meeting was held on Thursday of the week of prayer, when prayer was offered for missions, and especially for the missionaries under our own Board.

AT the first December meeting, a letter was read from Mrs. Amy Saxton Fulton, of Japan, and on December 23d an interesting letter from Mr. Hoskins of Zahleh, Syria, graphically portraying the troublous times in that part of the country, and earnest prayer was offered for our missionaries there. Come to these meetings, other dear workers, as often as possible; keep in touch with the work and unite hearts and voices in prayer for those at the front. Strangers from different parts of the country are often present and bring greetings from other Boards.

MRS. J. W. DINSMORE, President of San Jose Presbyterial Society, reports an interesting praise meeting held at Santa Clara, when gifts that had been brought were doubled at the meeting, and God's Spirit was present in great power. It is hoped that praise meetings will be held by many societies this month. Let us plan faithfully for these meetings and pray much in preparation.

A NEW leaflet has been issued for the Junior Christian Endeavor societies. It is a beautiful and true story of *Freedie*, a little blind Syrian girl, and was written by Mrs. O. N. Ramsey.

MISS BELLE GARRETTE, under the guidance of Mrs. I. M. Condit, is visiting young people's societies throughout the Synod, and much interest is awakened by her earnest talks.

MRS. VROOMAN, the House-to-house Visitor in San Francisco, reports encouragingly. By personal effort she secures a large attendance of heathen women at Sabbath services.

THE Treasurer's books will close in two months, and the time for redeeming our pledges is short. Annual Meeting will be held in April at 920 Sacramento St. It is most important that all blanks sent out to Presbyterial officers be carefully filled and promptly returned. Pray for the coming Annual Meeting, work for it.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE Eighth Annual Meeting of the North Pacific Board will be held in the First Presbyterian Church, Salem, Oregon, Tuesday and Wednesday, April 21 and 22. Convention rates can be secured over all the railroads. We earnestly hope that each society within our borders will be represented. You cannot afford to miss the opportunity of meeting these enthusiastic workers in this *model* Presbytery.

IF you cannot go to the Annual Meeting, will you not daily invoke the presence of that Living Spirit in the heart of each delegate?

BLANKS for the Annual Reports have been sent to the Presbyterial Secretaries, who will pass them on to Auxiliaries, Bands, C. E. Societies and Sunday-schools. Fill these out carefully and return them promptly.

MRS. E. C. STARK has been appointed Secretary of Sunday-schools, and will be glad to correspond with any desiring specials. Mrs. Stark's address is 255 Eleventh St., Portland.

PRESBYTERIAL officers are the conductors between headquarters and auxiliaries, and they are responsible if the circuit is broken and the messages from the Secretaries of the Board to the auxiliaries fail to reach their destination. Much of the success of the missionary movement lies in the hands of Presbyterial officers.

THE North Pacific Board urges all auxiliaries to give more attention to the matter of literature, especially the magazines. The wheels of our missionary engine must move slowly while so scant a supply of fuel is used. Our magazines and leaflets are the fuel. They come to us each month fresh from the fields of consecrated labor. Could this fuel only be placed in the hands of every Presbyterian, and its stored-up energy be freed, it would create a

pressure that would set their hearts throbbing with zeal and on fire with enthusiasm. The problem of *pledges* and *debts* would then be solved. Will you not see to it that you have an active, business-like woman appointed as Secretary of Literature, who will realize that there is something to do, and who will go to work at once? Let every woman in your church be asked to subscribe for WOMAN'S WORK FOR WOMAN, before this fiscal year closes.

ONLY two months before the Treasurer's books close. Remember our aim is $8,500. This includes our pledges to both the Home and Foreign Boards.

A letter from Dr. Eliza E. Leonard, mailed at Yokohama, Japan, told of a safe and happy voyage thus far on her journey to Peking. Her "steamer letters" added very much to her happiness and were highly appreciated.

NEW AUXILIARIES AND BANDS.

DISTRICT OF COLUMBIA.
Takoma Park.

MARYLAND.
Baltimore, Lafayette Sq.Ch., Jr.C.E.

NEW JERSEY.
Roselle, Jr. C.E.

OHIO.
Holmesville.
Huron, S.C.E.
Richmond.

PENNSYLVANIA.
Conshohocken.
Lansdowne, Jr. C.E.
Philadelphia, Southwestern.
" West Hope Ch. S.C.E.
Pittsburgh, Tabernacle Ch. Buds of Promise.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from December 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

ATHENS.—Athens, 6.52; Marietta, 22.88; Middleport, S.C.E., 11.60; Warren, S.C.E., 2, $63.00

BALTIMORE.—Annapolis, 5; Baltimore, 1st, 277.25; 2d, 46.19, Willing Hearts, 12.39, R. H. Smith Bd., 5, S.C.E., Jr., 6; Aisquith St., 28; Boundary Ave., 43.15, Boys' and Girls' Links, 23.32; Brown Mem'l, 150, Mrs. Jones Bd., 45; Central, 75; Covenant, S.C.E., Jr., 5; Fulton Ave., 2.84, S.C.E., Jr., 8; Lafayette Sq., 50, Earnest Workers, 23, S.C.E., Jr., 3; Light St., 5; Deer Creek Harmony, 9.85; Govanstown, 15, Busy Bees, debt of Board, 25; Lonaconing, 15; Taneytown, 60; "a woman suffragist," 50, 987.97

BLAIRSVILLE.—Beulah, 4; Blairsville, 6.30; Derry, 15.87, Bessie Milliken Bd., 2.74; Irwin, 16.63; Johnstown, Y.L.B., 10; Murrysville, Boys' and Girls' Bd., 30, Bertha Taylor, dec'd, 1; New Alexandria, 10; Plum Creek, 15; Poke Run, 10.88, Silver Links, 2.74; Turtle Creek, Macedonian Bd., 3, 128.16

CHESTER.—Berwyn, 13.50; Chester, 1st, 5; Christiana, debt of Board, 5; Fagg's Manor, 92; Lansdowne, S.C.E., 2.50, S.C.E., Jr., 2.50; Media, 54.66; New London, 8.05; Oxford, Thank off., 92, S.C.E., 127.86; Upper Octorara, S.C.E., Jr., 3; Wayne, Y.L.B., 10; W. Chester, 1st, 112, S.C.E., 5; Westm'r, 16.98, 550.05

HURON.—Fremont, 29.10; Fostoria, (T. O., 19.40) 25.41; Huron, 3.40, S.C.E., 4.27; Norwalk, 10; Tiffin, T. O., 21.79, 93.97

KINGSTON.—Bethel, 5; Chattanooga, 2d, 40.50, Y.L.B., 20; North Side, S.C.E., 4, 69.50

LEHIGH.—Upper Lehigh, S.C.E., Jr., 40.00

NORTHUMBERLAND.—Beech Creek, 17.90; Berwick, 2; Bloomsburg, 100, Neal Bd, 33; Chillisquaque, 29.50; Danville, Grove, 17.20, Lily Neal Bd., 10; Danville, Mahoning, 31.05; Washington, 25.75; Williamsport, 1st, 56.77; 2d, 91.28; 3d, 19.84, 434.29.

PARKERSBURG.—Cairo, 7; Clarksburg, 5.94; Fairmount, 80; Mannington, 4.30; Sistersville, 7.40, 104.65

PHILADELPHIA.—Arch St., S.S., 10c; Central, a lady, 50, S. S., 24; Cohocksink, 21; 1st, Kensington, 50; Green Hill, S.S., 10.80; Mem'l, 20; N. Broad St., S.C.E., Jr., 20; Olivet, 75; Graham Bd., 9, Primary S.S., 20; Paterson Mem'l, S.S., 40; Princeton, 200, S.C.E., Jr., 10; Temple, (1*) 36; Tioga, Primary sch., 21; West Hope, 30, S.C.E., 5; Mrs. E. L. Linnard, 100, 841.80.

PORTSMOUTH.—Ironton, 7.50; Jackson, 10; Manchester, 1.90; Mt. Leigh, 7; Portsmouth, 1st, 7.65; Red Oak, Mrs. J. H. Cooper, 5, 39.05

SHENANGO.—Beaver Falls, S.C.E., 12.50; Hopewell, 20; Mahoning, S.C.E., 20, S.C.E., Jr., 5; Mt. Pleasant, 30; New Castle, 1st, Helena Bd., 10; Rich Hill, 12.50; Unity, 25, 135.00

WELLSBORO.—Elkland, 11.56; Mansfield, 1.55; Tioga, 2.42, 15.53.

ZANESVILLE.—Zanesville, 2d, debt of Board, 25.00

MISCELLANEOUS.—Canton, China, Miss'y Soc., Female Sem., 23*; Connellsville, Pa., Wm. Woodburn Edie, 1; Harrison, O., a friend, 45; a Christmas gift, 4.16; interest on investments, 203.85; int. on deposits, 60.05, 337.06

Total for December, 1895, $3,845.03
Total since May 1, 1895, $33,085.74

MRS. JULIA M. FISHBURN, *Treas.*,
Jan. 1, 1896. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to December 20, 1895.

Twenty-fifth Anniversary Offerings will be indicated by an (*) asterisk.

ABERDEEN.—Castlewood, Inga J. Karterud, $0.27

BLOOMINGTON.—Bement, 5.30; Bloomington, 1st, 5; Champaign, 30.46, Mr. and Mrs. Chas. Gunn, 12.50; Clinton, 16.28, (18.72*); El Paso, 3.25; Philo, 47.83; Pontiac, 3, (22*); Tolono, 26.88; Waynesville, 7.44, 198.66

BOISE.—Bellevue, 4.75

BUTTE.—Butte, 15; Deer Lodge, 22, S.S., 30; Missoula, 10; Philipsburg, 3, 80.00

CHICAGO.—Arlington Heights, S.S.B., 12; Brookline Park, 2; Chicago, 1st, 49.75, (833.75*); 2d, 54.25; 3d, 250, Boys' Bd., 7.50; 4th, 147, C.E., 48, Jr. and Sr. C.E., (27.70*); 5th, 4.17; 41st St. Ch., 14; Central Park Ch., 3; Ch. of the Covenant, (67*); Englewood, 1st, 5, C.E., 8.50; Fullerton Av. Ch., 8.70; Hyde Park, 30.20; Jefferson Park Ch., 10.95; Lake View Ch., 17.50; Normal Park Ch., (31.35*); Scotch Westm'r. Ch., C.E., 25; South Chicago, 3; Coal City, 4.30; Evanston, 60; Highland Park, 16.75; Joliet, 1st, 25; Lake Forest, (89.50*); Maywood, 10; Oak Park, 40; Waukegan, 6.76; Wilmington, Mrs. A. J. White (10*): income from real estate, 510.11; Mrs. J. B. Cherry, (2*); Dr. Thos. Marshall, (5.50*); debt, 20, 2,462.24

COUNCIL BLUFFS.—Audubon, 5, (10.65*); Council Bluffs, 36.85, C.E., 25; Griswold, 4.50; Menlo, (10.50*); Missouri Valley, (10.35*), Jr. C.E., 1; Woodbine, 2, Jr. C.E., 68 cts, 106.53

DENVER.—Brighton, 2.50; Denver, Central Ch., Y.W. Guild, 90; 1st Av. Ch., 2.10, (3*); 23d Av. Ch., 25, John Dove and family, 6.25; Highland Park Ch., 2.50; Wray, Union C.E., 4.50, 135.85

DULUTH.—Brainerd, Mission Chain, 5; Duluth, 1st Ch., 112.77, Jr. C.E., 15; 2d, 10.43; Westm'r Ch., 12.89, Jr. C.E., 5; Lakeside, 15.64; Two Harbors, 3, S.S., 15, 194.73

FARGO.—Lisbon, 6.75; Jamestown, C.E., 7, Jr. C.E., 1, 14.75.

FREEPORT.—Freeport, 1st, 25, a little girl, 50 cts.; 2d, C.E., 5; Polo, 3.85; Rockford, Westm'r Ch., 8; Winnebago, 2c.75, 63.10

GRAND RAPIDS.—Big Rapids, (1.28*); Evart, 5.50; C.E., 1.50; 1st Ch., 10, (19.07*); Immanuel Ch., (1*); Westm'r Ch., 34, C.E., 3; Hesperia, (13.56*), C.E., 1; Ionia, 3.25, (1.50*), C.E., 3; Ludington, (1.72*), C.E., 5; Muir, (5.60*); Spring Lake, 3, 94.98

GUNNISON.—Aspen, (2*); Leadville, (2.60*); Ouray, 2, 6.60

HELENA.—Bozeman, 10.50; Helena, 5, Jr. C.E., 10, 25.50

KEARNEY.—Fullerton, 3; Kearney, 10.40, C.E., 6.32; Lexington, 2.50; North Platte, 3.85; St. Paul, 1.40; Shelton, 60 cts.; Wood River, 1.80, 29.87

LA CROSSE.—La Crosse, 1st C.E., 97 cts.; Neillsville, 84 cts., 1.81

LAKE SUPERIOR.—Calumet, (13.50*); Ford River, (1.75*); Iron Mountain, Jr. C.E., 10; Manistique, 5.40, (14.39*); Marquette, (13.55*); Menominee, (28.64*), Jr. C.E., 15; Sault Ste. Marie, 5, 107.23

MATTOON.—Assumption, 5.75; Charleston, 1st, 6; Paris, 105; Vandalia, 12.50, 129.25

MILWAUKEE.—Cambridge, (6.10*); Milwaukee, Calvary Ch.,

30, C.E., 11.19, Bd., 10; Immanuel Ch., 30, C.E., 35.32; West-m'r Ch., C.E., 5; Protestant Home for the Aged, U.M.S., 75 cts.; Ottawa, 3, C.E., 3; Racine, 33; Somers, C.E., 6.85; Waukesha, 12.91, (5*), 192.12

MINNEAPOLIS.—Minneapolis, James Linn Nash, (10 cts.*); Bethlehem Ch., C.E., 25; 1st Ch., Y.L.S., 12; 5th Ch., 2.55, (25*); Franklin Av. Ch., 2; Westm'r Ch., 43.05, (126.50*), 236.20

NEBRASKA CITY.—Adams, C.E., 5; Auburn, 6.65, (7.37*); Beatrice, 1st, 15 38, (19*); 2d, 2.40; Hebron, C.E., 3; Hickman, 15; Lincoln, 1st, 35.42; 2d, 7.32, (7.60*); 3d, 4.81; Nebraska City, 12.05; Pawnee City, C.E., 5.75; Plattsmouth, 7.12; Seward, 5.20, C.E., 4 10; Sterling, 5.24, (5.25*); Tamora, 80 cts.; York, 6.80, C.E., 25, 206.26

OTTAWA.—Grand Ridge, C.E., 5; Waltham, 15, (5*), 25.00

PUEBLO.—Canon City, 1st, 7.50, Jr. C.E., 5; Colorado Springs, 1st, 61.15; 2d, 5, (2.50*); Durango, 1st, 9; El Moro, 2.75; Florence, 1st, 6.50; Monte Vista, 3.75, (6.70*); Pueblo, 1st, 15.55, (9.35*); Mesa Ch., 11.33, S.S., Easter off., 17.62; Westm'r Ch., 1.25; Trinidad, 6.90; Walsenburg, 1.75, (5.20*), 178.80

RED RIVER.—Pbyl. off., 23.09; Argyle, Bd., 5; Fergus Falls, 4.50; Moorhead, 6.30; Warren, 10.47. 49.36

ROCK RIVER.—Alexis, 8; Aledo, 36.89; Ashton, 3.50; Beulah, 5; Dixon, 4.80; Edgington, 10; Fulton, 15; Garden Plain, 6.38; Geneseo, 3; Hamlet and Perryton, 30.20; Millersburg, 9.87; Newton, 5, Earnest Workers Bd., 8; Norwood, 2.52; Peniel, 9.30, (10 40*); Princeton, 23.34; Rock Island, Broadway Ch., 47.60, Ruth's Bd., 25, Busy Bees, 5; Central Ch., 5; Sterling, 12.50; Viola, 5, 291.30

SAGINAW.—Alma, 13.72; Bay City, C.E., 9.80, S.S., 94.41; Saginaw, Washington Av. Ch., 4.66, S.S., 2.20; Immanuel Ch., 3.92; West Bay City, Westm'r Ch., 14.02, 142.73

ST. CLOUD.—Cedar Mills, 3.00

ST. PAUL.—Hastings, 4.50; Macalester, Golden Rule Bd., 1.50; St. Paul, 9th Ch., 3.20; Central Ch., 15; Dayton Av. Ch., C.E., 18; House of Hope Ch., 61.50, (25*), Adult Bible Cl., 11.75, S.S., (25*), 165.45

UTAH.—Box Elder, 85 cts.; St. George, 5; Mt. Pleasant, 3.30; Ogden, 7.50, —— 15; (Less pbyL ex. 10 cts.), 31.55

WHITEWATER.—Brookville, 4.80; College Corner, 6.05; Dunlapsville, C.E., 1.25; Greensburg, 62.60; Harmony, 5; Liberty, 4.37; Richmond, 14.55; Rising Sun, 5.50; Rushville, 10; Shelbyville, 12.50, 126.62

WINONA.—Albert Lea, 125, (12*); Austin, 5.62; Chatfield, 7.75; Fremont, 8.15; Winona, 19. 177.52

MISCELLANEOUS.—Wisconsin Syn. Soc., 6.83; Miss E. S., 10; Mrs. H. H. F., (5*) Merrillon, Wis., Mrs. A. Purnell, 10, 31.83

Total for month,	$5,513.86
Total receipts since April 20,	$27,675.07

MRS. C. B. FARWELL, *Treas.*,
Chicago, Dec. 20, 1895. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1895.

Jubilee offerings are in addition to other reported gifts and will be indicated by an (*) asterisk.

BROOKLYN.—Brooklyn, Bethany, 8.75; Duryea, P.off., 21.55, C.E., 6.28; 1st, 36; Franklin Ave., 7.38; Greene Ave., 7.50; Lafayette Ave., S.S., 29.17; Mem'l, 26.06; Ross St., 23.33, Scripture Union Cl., *special*, 40; 2d, 25.79; South Third St., P. off., 30.41; Throop Ave., 28.44, Helping Hand Cir., 2, Jr. C.E., 5; Westm'r, Y. L. Guild, 2; Stapleton, S. I., 1st, S.S., 60; Pres'l Soc., P. off., 8.76. $368.42

BUFFALO.—Buffalo, Calvary, 30.15; Central, 50; Lafayette St., 20.93; North, 19; Westm'r, 6.25; Jamestown, S.S., 15; Lancaster, 10, 151.33

CAYUGA.—Auburn, 1st, Th. off., 88; 2d. S.S., 25; Fair Haven, 4; Ithaca, 13.25, 130.25

GENEVA.—Canandaigua, 25, Persia Bd., 25; Geneva, 1st and North, P. off., 32.33; North, Y.L S., 50; Penn Yan, 15; Phelps, 14.83; Trumansburg, 15, 177.16

HUDSON.—Blauvelt, 6.25; Goshen, Y.L.S., 19.25; Hopewell Ch., Willing Hands, 6.08; Middletown, 2d, Soldiers of the King, 11*; Nyack, 24.23; Otisville, 3.75; Unionville, 10, 80.56

LYONS.—Junius, 3.20; Lyons, 47.20; Marion, 1; Newark, 43.92; Wolcott, 10.75, 106.07

MORRIS AND ORANGE, N. J.—Morristown, South St., 150, Y.L S., 72, 222.00

NASSAU.—Astoria, 11; Hempstead, 14, P. off., 20; Huntington, 2d., 5; Jamaica, 18.95; Newtown, 23; Oyster Bay, 8; Roslyn, 5.15; Smithtown, 13.25; Mrs. Pierson, 1, 119.35

NEW YORK.—New York, Brick, 10; Ch. of the Covenant, 25; Ch. of the Puritans, Puritan Guild, 25; Faith, Y.L.S., 38.64; Fifth Ave., 1,007.50; Fourteenth St., 17, C.E., 24, Jr. C.E., 10; Madison Sq., 15; Mt. Washington, 22.40, P. off., 19.70; University Place, Boys' Soc., 50, 1,304.24

NIAGARA.—Barre Centre, 2, P. off., 4; Knowlesville, 10; Lewiston, 2, P. off., 8; Lockport, 1st, 1, P. off., 17.57, Y.L.S., 28.50; Medina, 23; Niagara Falls, 1st, 12; Somerset, 10, P. off., 2.10 120.17

ST. LAWRENCE.—Adams, 4.75; Canton, 12.50; Dexter, 10; Gouverneur, 49; Hammond, 46.43; Morristown, 4.60; Potsdam, 25; Theresa, 10; Watertown, 1st, 75; Stone St., 13, 250.28

SYRACUSE.—Baldwinsville, 16, Y.L.S, 5.25; Canastota, 35.80; Cazenovia, 20; Fulton, 25; Hannibal, 5; Marcellus, 19.50; Mexico, 33.30; Oswego, 1st, 15.29; Grace, 12.50; Syracuse, 1st, 69; 1st Ward, 40; 4th, 63; Westm'r, C.E., 10, 369.64

UTICA.—Clinton, S.S., 25; Holland Patent, 23; Ilion, Willing Workers, 10; Kirkland, 5.50; North Gage, 10; Oneida, 20, King's Daughters, 5, S.S., 55; Oriskany, 12; Rome, 50; Sauquoit, 7.79; South Trenton, 5.50; Utica, 1st, Mrs. Bixby, 25; Waterville, 50; Westernville, S.S., 5, 308.79

WESTCHESTER.—Brewster, 5; Mt. Vernon, 43.44; New Rochelle, 1st, 60; 2d, 18.75; Peekskill, 1st, 100; 1st and 2d, Clinton Bd., 20; Rye, 87.50, Soldiers of the Cross, 10; Sing Sing, 35, Bd., 6.25; Stamford, Ct., Chinese S.S., 18; Thompsonville, Ct., 11; Yonkers, Dayspring, 10; Westm'r, 27, 451.94

MISCELLANEOUS.—A friend, 1.50; East Bloomfield, N.Y., 11; Ithaca, N.Y, S.S. Primary Cl., *special*, 13; Mrs. A. I. Bulkley, 22.50; Mrs. C. H. Meigs, in mem. C. H. M., 75; Plainfield, N. J., 1st, S.S., *special*, 25; through Miss Holmes, 35, 183.00

LEGACY.—Rochester, N. Y., estate of Mrs. Mary B. Allen King, 2,375.10

Total,	$6,718.30
Total since April 1st, 1895,	$28,272.37

MRS. C. P. HARTT, *Treas.*,
156 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending December 24, 1895.

EMPORIA.—Quenemo, C.E., $5.00

NEOSHO.—Bartlett, 2.10; Cherryvale, C.E., 5; Chetopa, 5; Colony, 2.50, Bd., 1.50; Garnett, 80 cts., Jr. C.E., 80 cts.; Girard, 6; Independence, C.E., 2.25; Iola, 16; McCune, 6.72; Moran, 90 cts., King's Bd., 1.03, C.E., 2.48; Ottawa, 9 41, C.E., 5.25; Oswego, 5.50; Parsons, 4.50, 77.74

OSBORNE.—Codell, C.E., 2.64

ST. LOUIS.—Ironton, 10; St. Charles, Jefferson St., 3.75, Lindenwood Coll. M.S., 9.55; St. Louis, Cote Brilliant, 12.50; First, 137.50; First German, 15; Forest Park University, 7.85; Washington and Compton Ave., 44.50; West, King's Children, 14.12; Webster Groves, 2; Kirkwood, a friend, 12, 268.77

TOPEKA.—Auburn, 10; Clay Center, C.E., 2; Junction City, 4.30; Kansas City, 1st, 12; Local Union, 5.35; Lawrence, 11; Mulberry Creek, 9.50; Oakland, C.E., 1.60; Topeka, 1st, 35, S.S., 3.20; 2d, 5; Vinland, 5.31, 104.26

MISCELLANEOUS.—Refunded, 5; Mrs. M. C. Williams, 25; Mrs. H. E. Worthington, 5, 35.00

Total for the month,	$493.41
Total to date,	$5,449.15
Total Emergency Fund to date,	$1,924.46

(MISS) JENNIE MCGINTIE, *Treas.*,
St. Louis, Mo., Dec. 25, 1895. 4201 A. Page Ave.

Receipts of the Woman's Occidental Board of Foreign Missions to December 25, 1895.

BENICIA.—San Rafael, 59.25; St. Helena, 15.50; miscellaneous, Pbyl. Col., 3.20, $77.95

OAKLAND.—Alameda, King's Daughters, 5; Berkeley, 32; Oakland, 1st, 43.75, C.E., 25; Brooklyn, 100; Centennial, 12.65; Prospect Hill, C.E., 5; Union St., C.E., 5, Jr. C.E., 3; Welch, 3; San Leandro, Jr. C.E., 5; Temescal, 2, 241.40

SAN FRANCISCO.—San Francisco, 1st, 227.20, I.H.N., 34.45; Calvary, 37; Franklin St., 4.35; St. John's, 10; Trinity, 18, 331.00

SAN JOSE.—Cayucos, Children's Mis. Soc, 8.25; Gilroy, 2.50; Los Gatos, 21.25, Y.W.M. Soc. 11; San Jose, 1st, 85; 2d, 15.25; San Luis Obispo, 4.25; Santa Clara, 19.60, C.E., 2.50, 169.60

STOCKTON.—Fowler, 3: Fresno, 2.75; Merced, 6.75; Modesto, 1.65; Stockton, 10; Woodbridge, 2.10, 26 25

MISCELLANEOUS —Board rec'd at "Home," 101.75

Total for month,	$947.95
Total since March 25, 1895,	$4,249.06

MRS. E. G. DENNISTON, *Treas.*,
Dec. 25, 1895. 920 Sacramento St., San Francisco, Cal.